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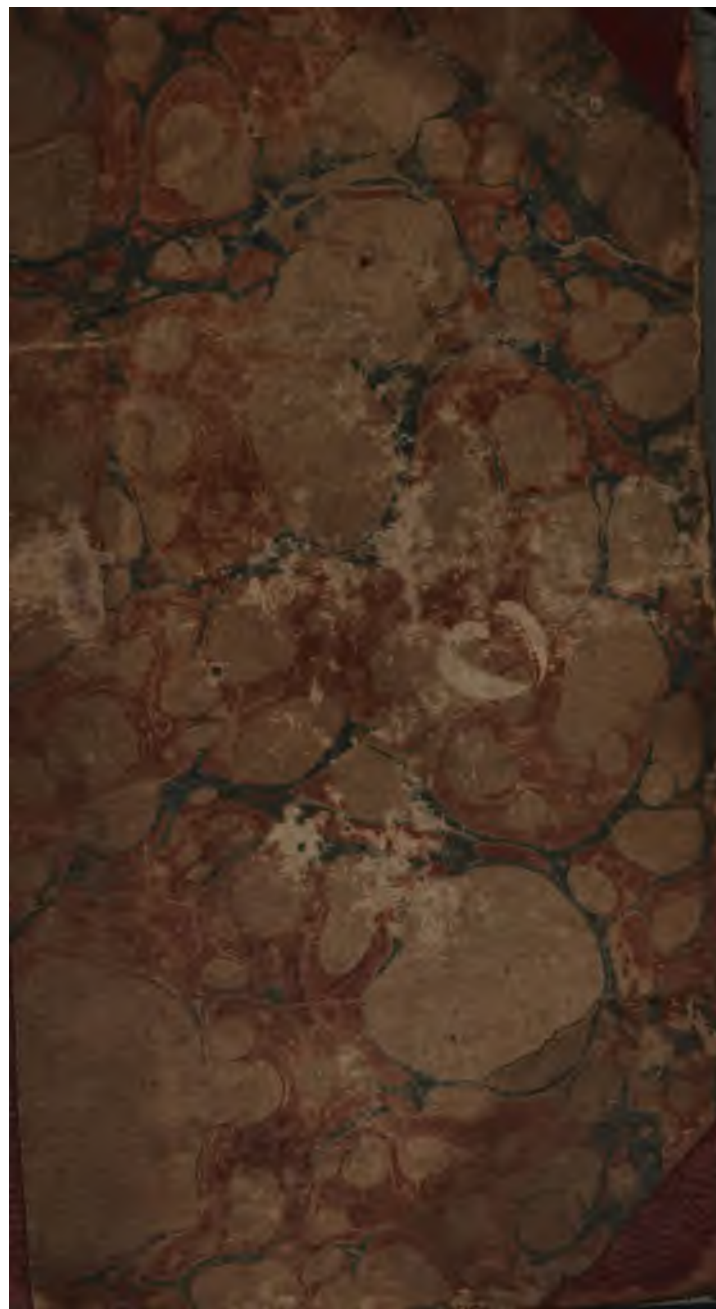
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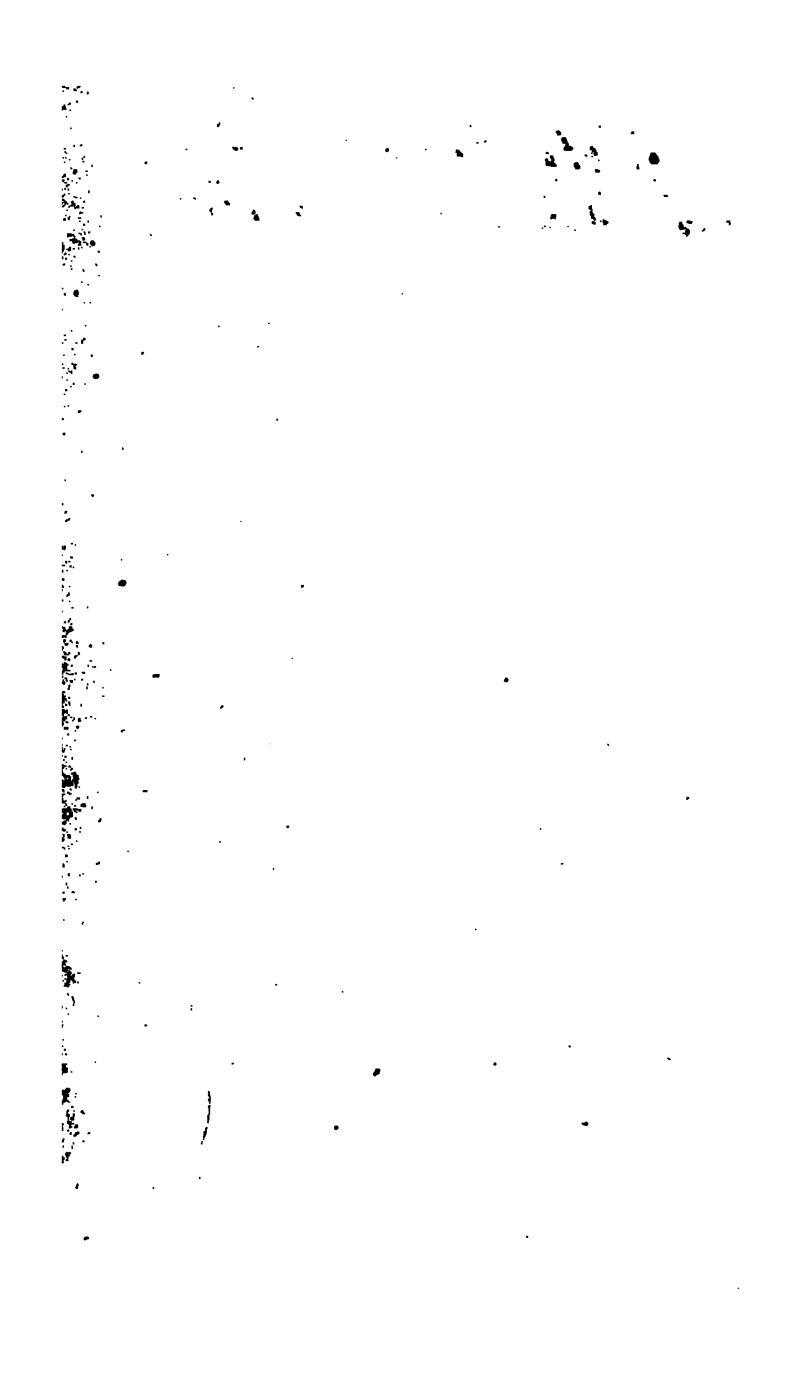




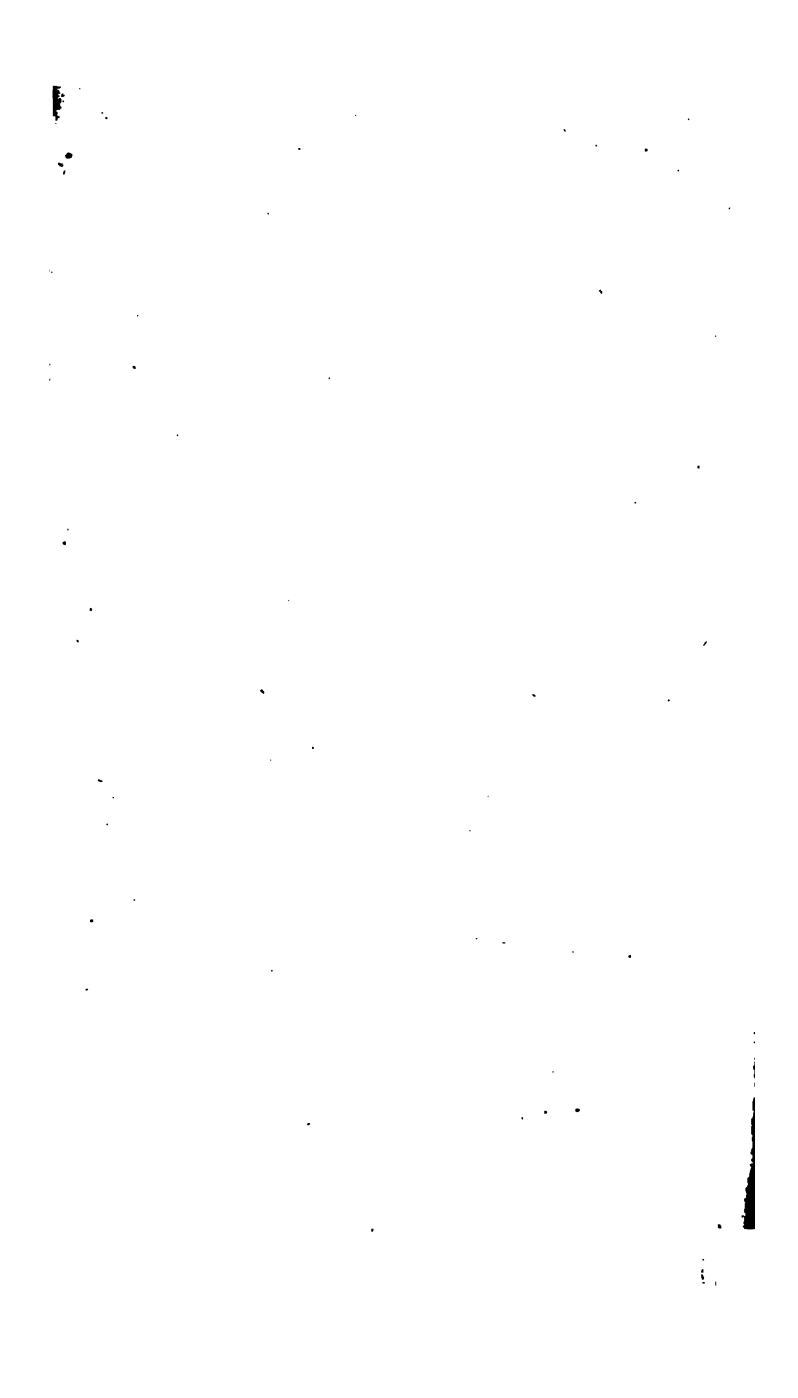
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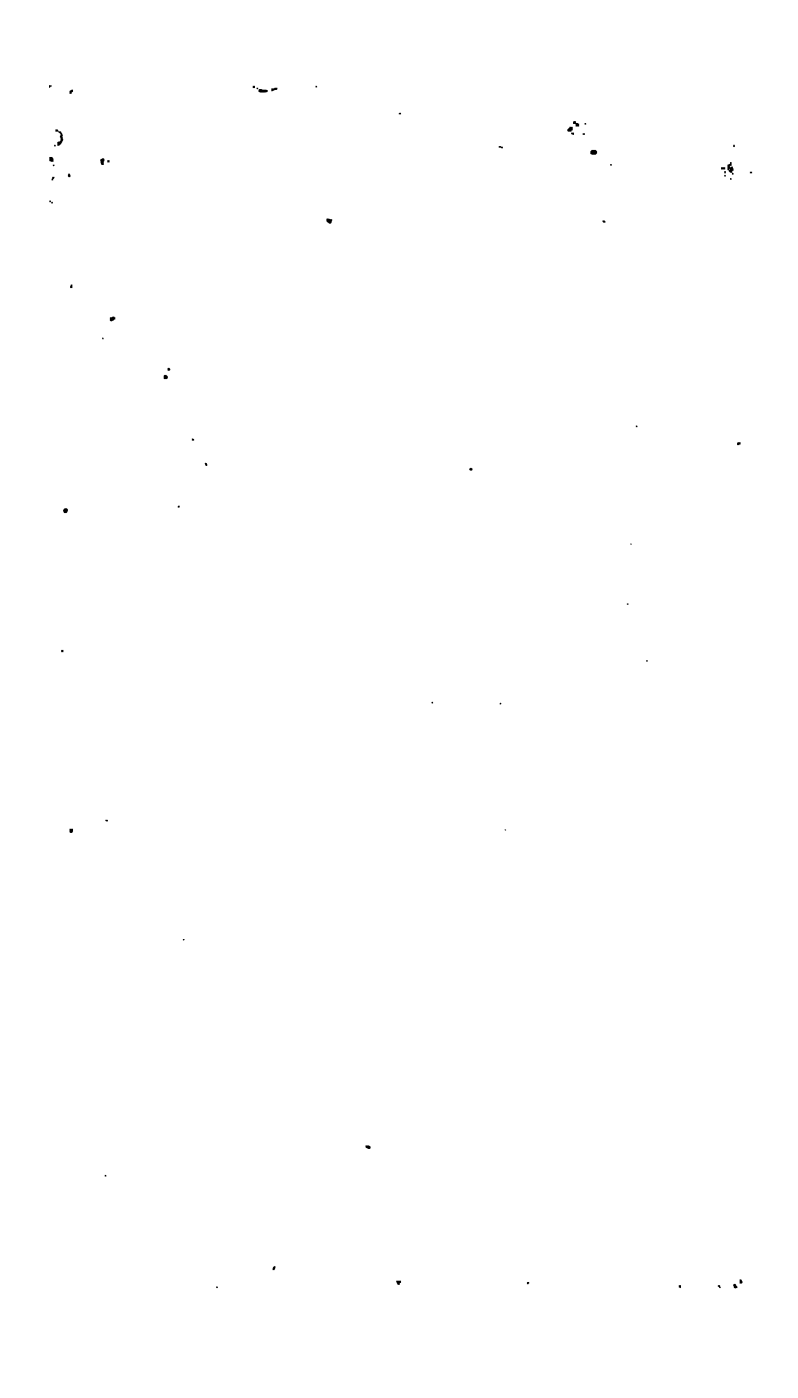


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THE  
Death of Cain.

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## FRONTISPIECE.



*The Angel of God appearing to Cain and Mahala.*

VIDE PAGE 27.

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*Bristol: Published by J. Williamson, 100, Temple-Street.*

THE  
DEATH OF CAIN.

· In Five Books. ·

AFTER THE MANNER AND AS  
A SEQUEL

TO

*THE DEATH OF ABEL.*



*Cain convinced of his error by the beasts of the forest.—p. 76.*

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BY A LADY.

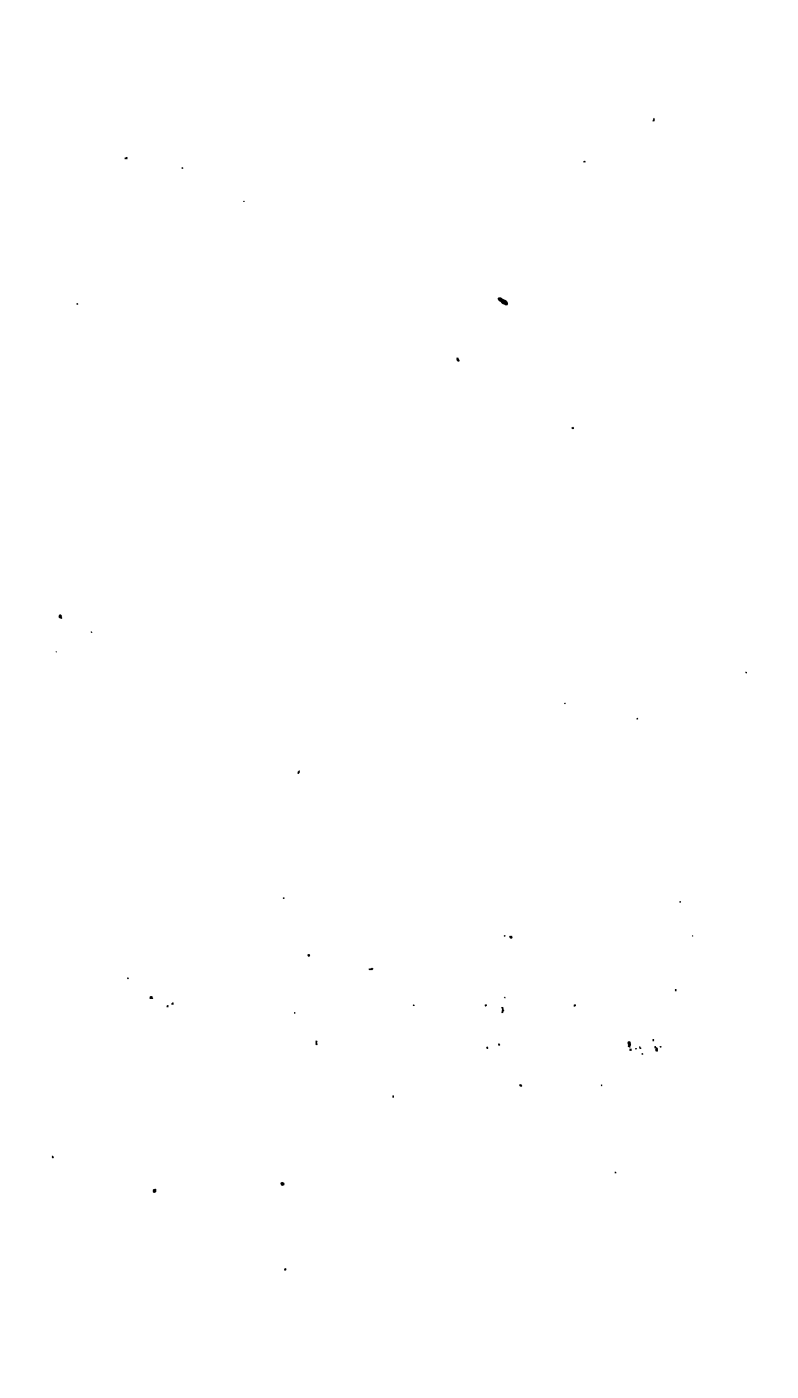
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**Bristol:**

PRINTED BY JOSEPH ROUTH, AND SOLD BY  
THE PUBLISHER, J. WILLIAMSON,  
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1812.



## PREFACE.

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TO draw a real picture of human life, is both an arduous and pleasing task. To analyse effects to their causes, and examine actions to their sources, must eventually be interesting, as well as beneficial to society.

The subject which occupies the following sheets, without some such sequel, Mr. Gesner's tragedy of the Death of Abel remains in an unfinished state. That Author has turned the forlorn fratricide with



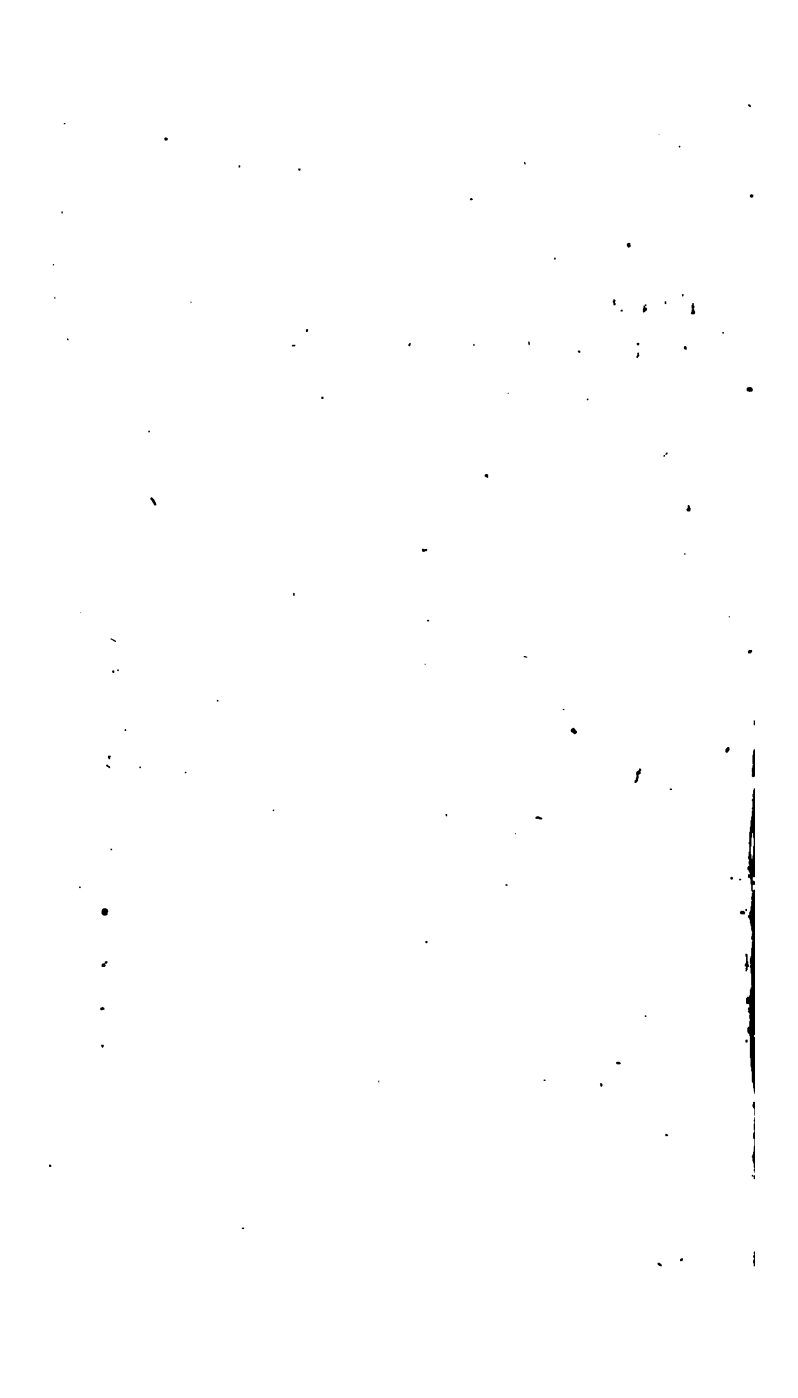
an excellent wife and helpless children into the desert regions, where had never been imprinted the foot of man, and there left them to perish!

In their flight I find them; and in imitation of Mr. Gesner, who conducts Abel through the rough journey of life, and at last gives him a passport to Heaven! I do the same for the wicked, forlorn, and repentant Cain!

Here I must beg leave to observe that my narration requires more ingenuity than Abel's history. No commentator on the First Book of Moses has vouchsafed to notice Cain otherwise than as hardened a sinner as Judas Iscariot; and of course, like him a son of perdition! With respect to Abel, he is allowed by every annotator to be a member of the celestial paradise.

Mr. Gesner has much the advantage in the characters he delineates:—he introduces Abel as a *petit maitre*, languishing in love; Cain as a rough boisterous captain of Cossacks; and Adam in the true character of a hoary Frenchman, hackneyed in the ways of the world!

My story is very different:—I have an excellent woman, it is true, in Cain's spouse; but then I have got a bad man to make good; a family to bring up; 'ere I can introduce a single love adventure! However, I have endeavored to supply my various wants in personæ, by descriptions of curiosities in the barren land and deserts; which I hope will entitle me to the suffrages of a generous and enlightened public.



THE  
**Death of Cain.**

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*BOOK I.*

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**INVOCATION.**

~~~~~

**R**ISE, tow'ring muse, on eagle's wings sublime !  
Be thine the task to celebrate him, who in his fury  
sacrific'd his brother—and first mingled human blood  
with the dust of the earth ! Him who in the premier  
chronology, takes precedence of all the sons of men !  
Him, whom the mother of life in joy extatic, called  
angelic-man, and the gift of the Supreme. The son  
of man in error—the mark'd of God—the deluded of  
Abaddon, and first-born of men in fallen nature, even  
Cain ! 'Tis him I sing—come, prophetic vision, and  
by thy aid give prowess to my flowing numbers—that

by the happy art of illustrating the characters I draw from divine history, with what is probable and pleasing; and placing them in an instructive view, I may have an opportunity of conveying in the clearest way, and most striking manner, the salutary influences of religion and piety into the hearts of all classes of men, so that my subject may be read with pleasure by people in every situation of life.

Let the divine transport, O Power Supreme !  
 be shed on him who, in poesaic sublimity soars aloft  
 to penetrate the region of possibilities ; and benignly  
 permit him to traverse the wide expanse, to cull those  
 flowers that, in 'vantageous sort are generically  
 adopted to captivate the understanding.

Let thy high behests with Wisdom's hand be  
 lower'd to my reach—nor let wing'd Imagination be  
 too hasty to explore the heights of Heaven, 'ere the  
 agremens of my dataics be known.

Let Prudence guide the steps of Reason, O thou  
 Celestial Director! Let nothing be impress'd on the  
 recollective faculty without thy approbation. Repress

vain thought and painful pausing, that tend only to corrode my house of clay.

Let benign Virtue aid my plan, and enable me to win upon the heart of Understanding. The wise will only yield where there's certitude in what is good, and what is true; for where two uncertain points present themselves, upon which, opinions offer alternately to our choice, we are oblig'd by the sacred laws of Prudence, to chuse that which cannot prejudice us much, though it should happen to be false!—But much advantage if it should be true! This maxim as a postulatam for practice, let me take; and as an axiom, frequently adopt. Unclad truth, Most High, vouchsafe to accompany me the nighest road through Fiction's ample domains;—for mists and darkness lie enfolded on my melancholy theme. O God of Nature! to thee I call—to thee I humbly consecrate the lays of an historic page, which founded on facts, I fear not to relate: thy law-giver relates, in trite narrative, the whole of man's sad and disast'rous fall. Permit then this illuminative avowal, to be the characteristic of personages as well as facts. Whatever were the circumstances of man in his state of innocence, this

I humbly conceive to be the plan of rational creation, that he was *then* as he is *now*—a free agent. That he was created *sufficient* to have *stood*—but *free* to *fall*! That sin was the *same* amongst *angels* as amongst *men*,

*A transgression of thy Law.*

Our first parent Adam, was depriv'd by his own errors, of that state of perfection and felicity, to which he was created; disease, misery, and death followed. After this God comforts man with an assurance that a glorious period shall await him, when the serpent shall be subdu'd, and he with his offspring restor'd to the immortality he had lost, in another world, and in a more exalted state than he was in this.

O, may my subject animate my song to strains of sublimity, eloquence and love! These I would unite, May the noble ardor of a finite mortal, to restore a fall'n man to the mercies of his Creator; find the approbative sanction of thinking individuals.

## NARRATION.

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'T WAS now the solemn hour of night, when the chimerical operations of the brain work upon the fancies of mortal men, delusively to entrap the guarding senses;—which frequently betray the weak and timid to belief preposterous, and to confidence in vague assertion of things out of nature, full of terrific imaginary evils:—The midnight cock, ever faithful to his instinctive period, and strictly exact to measure time, though without the aid of mechanic skill in constructing motion by hoary device, had thrice essayed to wind his shrill pipe, and clarionic gave notice of the matin hour, but as oft wanted the sonorous sound of uttering voice! The melancholy bird of night and dark retreat, whose favorite haunts are sepulchral ivy



and church ruins in tottering state—but as yet no venerable pile had been built, nor gloomy mansions of the dead appeared, save only the solitary grave of Abel, whose recent inurned remains were set round with green turfs and willow branches, bestrewed with new blown odoriferous flowers ;—now raised herself in air, and with an affrighted screech returned from the grassy bank wherein the corpse was lain, and with forebodings portentous flew to her usual haunt! Now were the wolves, tigers, lions, leopards, and all the fierce carnivorous inhabitants of the forest, prowling abroad and through both plains and gloomy shades of woods, and groves, seeking to find provision amongst tribes of harmless animals, who unsuspectingly lay sleeping, having in the day time cropt the sweet-scented grass of various hues dispersed throughout the lawn, the glade, and flowery banks, and by instinct phytiverous, fed with accommodating appetite on nature's diversified kingdom of variegated vegetation ; alike remote from tasting blood, or fearing to lose it, by the nocturnal marauders in the dismal hour of dreary and awful slumber of drowsy nature!

All on a sudden, the silver lamp of Heaven enshrined herself with thick and fleecy clouds, more

dense and atomatically compressed, than ancient chaos ere creation was formed ; thus enwrap't, the luminaries of various magnitude which adorn the spangled sky, in emulative mood, hid their glories, and for the first time denied their light to the new peopled world !

All the celestial host-seemed at once extinguished; and the quadruped race of prey howl'd with fear unknown before, and eventually hied to their dens and lurking holes, lest casual destruction should stop their pace and deny security ! Nor were inanimates less pliant, under the class of fossilological nature. The murmuring brooks forgot their sounding falls, and in silence trickled through their furried paths. All nature seemed now emmasqued in solemn silence, not a breeze disturbed the leafy arbours of the woods and groves, deep melancholy only had domain at this sable hour of sadness.

Anon appeared the artic pole, but instantly in haste withdrew his face ; next the twinkling oriental star was visible, though with diminished light. This seemed a competitor with the northern cardinal, to shew his rectangular title to the quadrant of the sphere.

As some fell caitiff, whose malefactions are already confessed, and by a guilty pleading awaits the doom to which his misdeeds have given him an appointed time and portion of ignominy and punishment, where no respite is expected from his upright Judge; yet a fortunate turn takes place, and on a sudden he finds he is reprieved conditionally, to quit his natal spot, and country of his birth; away he flies, nor thinks of ought but an absorption of greater misfortunes into lesser. Thus did Cain with replete activity to quit the abode contiguous to his brother's dust! Where the Sovereign of the World, the Almighty God, called on him for the production of his holy servant, he so cruelly had slain. For know, O man! that *"the Lord hath set apart him that is godly for himself."*

The malefactor, condemned of the Most High, awaits his doom till the Merciful Creator revokes his sentence by a further probation. The compunction of Cain was satisfactorily expressed, when he acknowledged, "cursed moment, I murdered the best of brothers, and the bloody deed will ever haunt my mind, and fill it with infernal horrors."

Not the apostate spirit in the lowest abyss of Hell deserved or felt more horror than this first born of men; yet the Potentate of the Universe, who sees and is well convinced of mortal depravity, that repentance and newness of life by a death unto sin, and a new birth unto righteousness, *can*, and *doth*, and *will* pardon the transgressor. In time is repentance—in eternity none.—Therefore devils *can't* repent; but sinful men *can*. The grace of God is abundant, let us under such acceptable terms never lose the opportunity of cancelling the bonds due to the Deity, when *life* or *death* must inevitably be the pardon or penalty!

To shew the world that sin is in our nature, and that the first of human species procreated by parents, was a vile miscreant; will not Cain's curse, his remorse, his shame, his annihilation as to posterity in the destruction of the old world, shew what vague pretensions hath man under any dispensation to perfection.

All this trying time of misery and despair, the first born man proposed within himself to fly his native place, his wife, and infant offspring, and take refuge

in the land of Nod, or of vagabonds and wanderers in the desert. In this hour of despair, terror and dismay, behold the sturdy and hardened sinner, resolved into a meek, a contrite, a pusillanimous and weeping repentant. He calls his tender and forgiving wife, "Thou art to me as a gracious angel! a beam of divine consolation has (by thy means) darted into the obscurity of my soul! Oh! Mahala—O my wife! Now I dare embrace thee. O that I could make thee sensible of what I feel! But words cannot express my gratitude, nor the tender emotions of my heart!"

This tender mother, this heroic wife, this example for all her sex, soothed her guilty and repentant husband, encouraged him to leave the scene of guilt, shame and perpetual remembrance; braving all danger, and scorning all fear, caressing her children, sallied forth with her husband; a little one at her breast, another on her arm, whilst Eliel and Josiah her sons, full of life and gaiety, tripped along before them.

They now walked by the light of the nocturnal star. But ere they lost sight of Salem, the dwelling place of our first parents Adam, Eve, and Thirza,

the faithful Mahala wept; and in return for the sacrifice she made, instantly the Most High sent his messenger, when exhalations more balsamic than are breathed from all the flowers of spring, surrounded the fugitives, and the voice of an invisible angel who then was nigh, said—"Go, generous woman, I will by vision inform Eve thy mother, and Thirza thy sister, that thy duty obliged thy attendance on thy penitent husband:—Of thy children I forbear to speak; peace be with thee, thou accepted of the Deity."

They soon lost sight of the dwellings, so long their home, and quickly advanced into the desert regions, where had never been imprinted the foot of man. So journeyed the fugitives of sin, in early days, when time was young in years.

The gloom of this sad monumental hour (when disgraceful and unnatural crimes, the crying sins of murder, envy, hatred, and false report, had hurried from their peaceful home, the innocent and the guilty, as involved in sacred links of wedlock and offspring) was soon replaced by tremendous sounds and jarring elements. Anon the vivid flash of forked lightning

blazed along the horizon ; the loud and awful claps of deafning thunder rolled over their heads, and the darken'd skies seemed to ope in twain to emit a sulph'rous and a loathsome stench !

By Mahala and her children, who were the condescending innocents, and conducting companions of the rebel and fratricide, little was perceived that gave alarm. The loaded sinner only saw, and with terror felt the wars of conscience analogous to those in the circumambient air, so that each crash of elementary and electrial explosion seemed to enter into contact with his vital parts ; Such is the burden of a sinful load ; and such are the pangs of a wounded and troubled spirit.

Hail innocence ; Thou spotless garment of celestial purity ; 'tis from thee alone we reap the fruits of solace in the approvings of a serene and upright mind ; for of all the rufflings of a wearied spirit under the frowns of an evil world, none can disturb the peace and tranquil state of the inward man, unless true innocence is displaced by false and alluring guilt.

To Cain, whose mind was as Etna's incindere'd gulph, filled with dreadful furnaces of floating lava, every idea was of chaotic irregularity: frightful inundations and horrible cataracts flooded in upon his imagination.

As when the base and ever detested fiend Anamleoh had attacked him, and impiously raised the visionary dreams which brought on the murder of the just and amiable Abel who walked with God, the fearful sinner with dread extreme expected a transition of being, so as to receive the torments suited to his deserts, and in a frantic tone exclaimed:—

“ Whither do I stray? Can I fly from the presence of Him who fills all place and space? Can I fly from a wounded soul, a spirit, a conscience? Alas! I find I but stray, and stray to no purpose. A few minutes since I was serene: the night has become boist'rous—so have I! Envy and perfidy would still pervade my wretched frame, were there any competitors! Burst your rolling engines of divine wrath on my devoted head, then I shall cease to be a man encumber'd with passions.



“Justly hath the Eternal loaded me with a burden of abominations, it is more than I can bear; yet I am not the first transgressor: but shall I dare to hold competition in sin? God forbid! If my parents are yet alive and well, surely I should not envy their happiness now! Their calm and tranquil repose have I cruelly removed, and replaced it with sorrow and bitterness. Sin and death I have introduced to all!

“Can the rebel angels who’ve forfeited the joys of eternal bliss, share a keener hell than that within my breast? No, no, they cannot! I am cursed of God, mark’d by him, and abhorred of angels as well as hated of men! O my harrass’d breast, the seat of gnawing and never-dying pangs; the worm of a guilty conscience. O wretched man that I am, who shall deliver me from this body of death? Can I forget the days of innocence and unfeigned love, though not of the perfection of my parents, yet enough to give me efficiency that it was pure under all the circumstances of fallen man.

“I well remember when my dear departed brother and partner of my affection, was wont to call

on me at early dawn, to rise and take our round amid the multifarious families of productive creation. He well remember'd all the distinctive characters in natural orders which Adam our father had instructed us in, when we both were young. These were characteristic denominations given on the first day the first man saw the wonderful and stupendous works of God! All had passed before him that had life, to classify, and give a name to every order, genera, and species; Alas; I must recollect no more, I must not comment, I must despair and die!—O cursed crime of murder!

“Let fell madness enter this already frantic brain, and with the dim-ey'd fiend, sour Melancholy night and day provoke my eternal wound. I will not follow the ever-blessed partner of my bosom and children of my loins, any further. Let them return, nor taste the cup of my foul delinquency in a region far remote.

“Ah; what's this I see? —In various shapes I see the curs'd illusions rise! My fears I now perceive create new fears, phantoms of nothing! I see mon-

sters teeming from the surrounding plains and woods unknown in hell, so doth my prostrate soul groan beneath the load of huge imagination."

So saying, Cain, with affright and wild dismay, started aside to escape the phantom, which in his frenzical conceit had oppos'd him in his slow march behind his wife and children.

The exertion of his muscular strength and agile power remov'd him some paces from the path or foot-way of his pioneers, and placed him in the embraces of a sharp and dangerous tuft of black thorn dwarf trees, whose points and prickles were numerous, strong and sharp.

All the horrors that the guilty feel are oft times lodged with the anxious flutt'rings which tender relatives undergo, when distress'd through care and solicitude for the suff'ring party.—Such were the pangs of Mahala's breast.

The noise of the fall'n son of misery, gave occasion to her to turn her eyes around, and missing

her husband, scream'd aloud, and laying down her infant care, ran back several paces beyond the tuft wherein Cain was immerg'd. For some minutes distress'd, Mahala in frantic disorder, sought him in vain. In a voice of deep lamentation, cried aloud—"Alas! my beloved partner, whither art thou fled? I pray thee consider thy afflicted wife, who hath left her affectionate parents and sister, a retreat of safety and certain refuge, to share thy hardships in an unknown land."

Her wand'ring steps were directed to the spot where her mangled lord then lay, by the sighs and groans emitted by the forlorn fratricide, Cain. With eager haste and trembling hands she drew him forth, all distrained with blood, which in purple streamlets flow'd from many wounds at once. Much time was spent to dress and extract thorns from his wounds; though light was wanting, and neither instrument, bandage, or stiptic at hand, yet the friendly aid of good intent, with unfeigned love, essay'd with much success to alleviate poignancy of pain, and quickly relieve her patient.

As soon as she had heard the sad catastrophe of the demon fear, that trembles and shrinks from impossible events, by which this casualty had befallen Cain, she gently chid him thus:—

“O Cain! Why art thou led astray by error? Is there an evil worse than fear itself? Pray what avails it that the Most High has from mortal eyes in darkness enveloped the good or evil yet to come, why thus provoke Heaven with ingenious medicines to torment thyself, and grow cowardly at hideous fictions of thy own;—merely creatures of thy brain? Let us enjoy the present as it may please the Great Supreme to deal forth, nor with heedless cares of what may spring in future from blind chance, misfortune, or the womb of time, which must ever appal the pleasures and happiness of all sublunary fruition. With sincere benignity, serenity of mind, and due preparation, be always ready for what may come, but leave the rest to God.”

On saying these words, she arose from the grass whereon Cain and she had sat for upwards of an hour,

and further spoke: "From hence we shall haste, my beloved, and adjourn further converse to yonder flowering turf, whereon I sat my two female infants; there I will gladly hear the rest of thy remarks. As for Josiah and Eliel, I know not how far they may have penetrated yon dark and overgrown forest; perhaps beyond the limits of our search. Methinks I hear the voice of my youngest infant's cry within my ears." She then started back, and with great emotion eyed Cain, who now seemed fainting through loss of blood.

"Oh! Cain, why is this so? How pallid is thy manly visage—thy footsteps are filled with liquid gore!—Alas! I feel thy weight more pond'rous than lively pulsation requires. What means this short and interrupted respiration? I fear thy strength will instantly fail—and with it thy vital powers.—What shiverings!—Pray hold by my arm—I'll endeavour to replace thee on the bank.—He faints!—O just Heaven! O Cain! My husband! My all!—O he dies! Good God!—Dead!—Oh!—Ah! *Me, miserable!*"

The wretched first-born of men now lifeless fell

to the earth; nor could all the strength of Mahala break his fall. The painful and sorrowing wife, in sad dismay, now followed her husband, and, without signs of life, dropp'd in a deadly swoon upon the prostrate body of Cain.

In this pitiable state, on the wet earth, lay the children of our first parents—unhoused—unheeded—and unhelpt!—Both young and in health—both born to be happy—yet both wretched!—Their children left in the fields or roaming in the woods, without guide or protection; at an hour when danger was big with every casual misfortune from devouring animals—jarring elements—crash of matter—and debility of nature!—None were near to help—none could help—none knew of their woe-worn estate. In this trying time of distress the watchful eye of the Creator and Preservator of man was on those children of affliction. For the goodness of God is great—He is compassionate and propitious. If affliction proceeds from his own correcting hand, the sighs and tears of those that are truly penitent for their faults will quickly move him to lay his correcting rod aside.

The Most High God looked down on the condition of the abject pair, and their innocent offspring, when as yet no people or nation were numerous, or rais'd to consequence. Lock'd in the arms of death-like sleep, neither Cain nor Mahala op'd their eyes, till the angel of the Lord, with celestial commission and supernatural power, touch'd them with his ethereal wand "Arise, thou daughter of Eve!—I accost thee first; be it thy care to sooth the malign stubbornness of thy husband—be a guard to watch o'er his errors—be ready in reproof; but temper it with judgment. Thy troubles are not few, thy days will be long; resignation to Heaven's high will, of thee, is particularly requir'd. Strange will be the occurrences of thy time; but at a period remote, will I give thee consolation, and the eternal word will reward thee amply for thy pains."

Next, to Cain the angel spoke, in soft and clear accents:—"To thee, polluted man, the Dread Sovereign of the Universe reserves a portion, which, at present, I am not commissioned to disclose. Future knowledge, will, in due season, be reveal'd; yet, for the present, and until the promis'd time arrives, thy



social partner, and much favor'd wife, will give thee such pure instructions as to her I shall, by Divine command, from time to time impart.

“ Thy days, O Cain ! are not measur'd long, nor shall thy pilgrimage on earth abound with peace or joy. Happiness cannot be thy lot : thou art a murderer upon the face of this globe, and as such a one expect thy punishment. Thy God and my God will visit, in subsequent time, the children of men ; and when thy posterity and all beside, except a select and chosen few, which shall be sav'd in the day of wrath and retribution for crying sins, shall be destroy'd, then will the Lord give open commandment to the new world in a lineage of the faithful ; a seed he shall chuse and dedicate to himself as his people, and inculcate moral and prescriptive laws to all his chosen people. To be brief ; thy cares shall be as thy desires, and these shall be many ; thy hopes and expectations frequently disappointed ; grief shall be constant on thy brow ; in sorrow shalt thou eat thy bread ; nor shall trouble depart from thy dwelling ; acute bitterness shall be mingled with thy drink ; and to thee, as to all the race of Adam, in a probationary state, dis-

content, with all the primitive passions which hereafter shall be declared to thee, shall be thy lot; there can be no real happiness below; guard against the enemy of souls, visions from God, in thy sleep, shall direct thee to be wise, yet to thee the interpretation is not given, but to Mahala—as she informs thee, so apply.

“Thou art chas’d from society, and from the usual presence of the Deity shut out; nevertheless, O son of man! know thou, that in the Omnipotent is thy strength—in him alone, thou liv’st, mov’st, and hast thy being. Be exact in the ways of justice, render to all their dues—do as you would wish to be done by; for from the Omnipresence of God nothing can be hid, nor from his Omnicent inspection and constant review of all-created nature, can the most remote of trifling cogitation be conceal’d. Thine heart with its inward recesses, and all the stores of thought treasur’d up within the sensorium of thy golden bowl, are continually known to Him who made all things.

“No more am I permitted to disclose, as to thy spiritual government—as to thy mundane constitution,

I am commanded to heal thee of thy ills, and direct thee to proceed forthwith to the *Land of Nod*, on the Eastern side of Eden, the paradise from which thy parents were for transgression heretofore expell'd.— But now remember, frail man, that this conclusion holds good both with thee and all the sons of men; that had thou been placed in thy father Adam's stead, under such circumstances as he was within this happy spot, thou wouldst, or any other individual, made breach and lost thy innocence, by abrogating the divine command.

“ Arise—pursue thy journey—sorrow is on thy eye-lids; the baleful exhalations of the atmosphere are no longer terrific; behold the day breaks forth in the eastern horizon. Join thy wife Mahala. Strength is given to both—be prudent, be wise, be just.”

So spake the angel Raphael; and 'ere he expanded his azure wings, gave Mahala a tender and a benevolent look—with smiles announc'd consolation, amity, affection and peace. With a sweet and serene tranquillity he slowly ascended in a cloud of celestial radiancy, Cain was melted into unusual tenderness

by the heavenly messenger, which charm'd the susceptible soul of the gentle Mahala: renewals of love were once more exchanged; a shower of tears reliev'd them both. Ejaculative piety towards the Deity was instantly offer'd up for the benefits now receiv'd, and for a moment they forgot their cares.

Soon the rosy tints of Aurora were visible on the cloud-capt mountains and the rising hills; next the whole extensive lap of nature appear'd in gorgeous apparel; the fretted golden wire of Sol reflected on those lofty summits, heraldic tokens of this glorious ascending luminary, who anon majestically shew'd himself above the horizon awfully sublime; the lofty towers of aspiring cedars, whose verdure were ting'd with radiant spangles of pearly dew, intersected the eastern view, except the avenue through which the golden globe appear'd; nor till now were their slumbering faculties rous'd to recollection of their tender charge.

“My best belov'd,” cried Mahala, “’tis time to succour our offspring, who may be impatient at our

delay, not knowing ought of the vicissitudes of the night. When the grey-cy'd morn assum'd the seat of sable night, I beheld them on yon purple mount; 'tis now the face of day both clear and serene, yet I behold them not; I fear for their safety; my heart forebodes something, yet I will not dare anticipate evil. Hence let us depart; be thou my chearful conductor and guide."

"Thy words I shall duly regard," said Cain, "yet a word in reply, I can't forbear, as it seems a strong impression of prophecy; though alas! I never arriv'd at presentiment, much less the favor'd knowledge of future events that may grace the historic page of record; yet I am so persuaded, that our children will not be found!"

"Art thou so persuaded, I pray thee tell me?" cry'd Mahala, with strong emotion.

"I am," replied Cain.

"How so," says she, "I pray thee explain thy words?"

He answer'd, " I saw in the vision ere the angel came, our dear offspring in a fertile land ; I spoke, but was commanded to be silent !"

" God's will be done !" replied Mahala.

They were soon on the summit of the russet hill, and ascended others that were adjacent ; but neither the russet, purple, grey or black gave prospect of any child ! No trace or footstep could be seen ! In vain they travers'd the valley, the circumjacent plain, the hillock, mount and rock :—nor boy nor girl was seen ! next the grove, the copse, the wood, and e'en the skirts of the black thick forest ; yet no sight, no semblance, no cry, no voice was seen or heard !

Thus they spent the day in fruitless toil, and with redoubled anxiety saw the sable curtains of the night draw in folded fleeces along the western skies, ere they desisted from their prying and unremitting search. Yet with all their attentive and perplexing cares, their sufferings were but increas'd, for no sign or token, mark or mould, gave any notice of the young estrays.

Mahala, with inward grief and bitterness of soul, conceal'd from Cain the sorrowings of her heart; nor doubted the reveal'd knowledge he had received by vision.

Cain was likewise pensive, griev'd, fretful, and almost repining at Heaven's high will; seemingly ready to curse the hard hap of him and his; loudly exclaiming against the relentless fangs of fate!

Mahala gently chid his complaint, and sooth'd him to resignation and to duty—observing, “ If it is the will of the Most High that our afflictions shall increase, let's not complain at his hand—for know, O Cain! that a sparrow of the cottage eave wherein we lately dwelt, cannot fulfil her maternal labours to find food to sustain her callow brood, without the permission of the Great Creator of the Universe—no, not even fall to the ground, without his command.”

Cain bow'd assent, and stood corrected; whilst Mahala further observ'd:—

“ This truth dear departed Abel had reveal'd

to him by Uriel, the Arch-angel, who frequently conversed with him about God's providence and mysterious ways; therefore I firmly believe the innocent are always sure of protection from God, who even causes surrounding foes to act as friends, unless in his wisdom he sees occasion to call them hence, and then requires their dissolution."

At last the western sky, in imitation of the east, put on its thick mantle of darkness, and presently all the hemisphere was shrouded with a pitchy fleece. 'Twas at this advanced hour the wretched travellers, and unsuccessful parents, sat them down beneath the o'er-spreading branches of a hasty palm. They were only seated when the pouring torrents of crystalis'd waters descended in copious quantities of rain—anon the horizon received a quick illumination from the vivid flash of ethereal fire. The surrounding wood that was fully stock'd with sturdy plants, in awful silence receiv'd the liquid draughts, not even resounding the voice of thanks upon its leafy tongues.

Next the boist'rous paroxysm of elements was replaced by a deadly calm—every breath of air died



away! Then follow'd the dismal howlings of the wild inhabitants of the woods and forests, deserts and caverns; the royal lion leading the van, and in dreadful array march'd forth to assail, destroy, and devour the troubled sojourners under the shelter, who were really petrify'd with fear! whilst thus at parley, the voracious host stood bellowing at a few paces distant from the cedar tree—a sudden flash, or rather sheet of sulphurous fire, struck the savage beasts of prey with such extraordinary fear and dread, that each ran with surprising speed, and immerg'd within the horrid darkness of the forest on the south. Thus freed, they lay without much sleep or rest, 'till the rising day gave notice of its approach—serenity again succeeded.

According to commandment, they arose and set forward, yet not without much grief and anxiety about their children, as no clue was given them to ascertain their destiny.

For seven succeeding days, with little variation in toil of travelling (though no perilous adventure ensued, nor any occurrence worthy of note took place) did they pursue their journey, till at length they

arriv'd on the confines of *Nod*. About noon, on the eighth, a mark was shewn them by Uriel, the angel, whose province it was to direct their course thither.— Here they halted, and though extremely weary, yet prepared a fence or bower agreeably to instructions given.

Cain seem'd most spent with fatigue—and in a pitiable plight shew'd himself before the Lord; a poor and helpless object, the sport of passions and a much-worn constitution in the bloom of life, when sap and circulating juices should have rendered him as lively and agile as the bounding roe, or high-mettled unicorn. But the man of sin must be a man of sorrows, and the man of sorrows a man of disease and debility, both mentally and corporeally.

“ Let us regulate our sorrows,” said Mahala, “ for they are sent for good purposes:—this we already know, that tribulation worketh patience; and patience, experience; and experience, hope, that maketh not ashamed. Therefore it's plain, that where there is due submission to the divine will, preserv'd

in our sorrows, troubles, and afflictions, it will turn it into satisfaction and joy."

And kneeling down, and her trembling help-mate doing the same, she address'd the Throne of Grace in the following words:

" O Father of Mercies ! let us beseech thee, the God of all Comforts, to look upon us forlorn sinners, cast out from human society, with mercy and compassion, in the days of our affliction; and give us comfort and sure confidence in thy strong arm!—Defend us from the crafts and assaults of our spiritual enemies, who are numerous, under the influence of the Prince of the Power of the Air. Try us not beyond what thou knowest we are able to bear; so that we may with patience and constancy, wait the happy issue of thy fatherly corrections !

" O Almighty Power ! who has vouchsaf'd to converse with our parents in the state of innocence, be graciously pleas'd to hear and return an answer to our humble supplications, which we make unto thee,

in our fall'n and wretched condition ! We are as they were ; thy creatures—the work of thy hand !

“ Shut not up thy tender mercies, O God, in thy wrath and displeasure ; but in due time make us again to hear the voice of joy and gladness—that the bones which thou has broken may rejoice.—O grant in this comfortable expectation we may quietly wait thy leisure, till thou shall again please to lift up the light of thy countenance upon us ; and give us peace under every dispensation, so that we may always, with thankful and obedient hearts, glorify thy name who only art able to pardon and absolve us of all our sins, and in thy good time dissolve us from cumb'rous clay, and ultimately to translate our souls to the paradise of thy kingdom above the clouds—where the righteous, as our father Adam hath said, will be made perfect—and there with our dear departed brother Abel, through endless ages, worship—honor—praise—and in harmony with angels, sing and laud thy eternal name.

“ Grant this petition of our frail and imperfect prayer for thy name sake—to whom be all glory, all

power, and all dominion—world without end.—  
So be it!”

Mahala having made an end of her prayer, Cain arose with streaming eyes and trembling hands—and with zeal and fervent adoration look'd up to heaven, and raising his right hand, conclusively said, “ O God of everlasting truth be it so !—be it so!—be it so !”

Soon afterwards the unhappy pair being weary and much fatigued with labor and travelling, and worn out with grief retired to their bower to refresh themselves with sleep.

**END OF THE FIRST BOOK.**

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# Death of Cain.

*BOOK II.*

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THE

## Death of Cain.

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### BOOK II.

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**SLEEP** had now seal'd the eyes of Cain and Mahala, who were extremely debilitated by grief, journey, and want of natural rest, as well as sufficient wholesome food to sustain healthful vigor during the painful series of their route. Fatigue needs no couch to entice the wearied traveller to rest. Hunger needs no luxurious sauce to coax the appetite of the half-famish'd wretch, who for many days hath not had the comfort of a hearty meal. But when convenient time and place give opportunity to satiate a craving stomach, and rest the wearied limbs, little's requir'd to lull an unhappy sojourner to sound and continued sleep.



Such was the predicament of those votaries of disgrace, voluntary outcasts—strangers and roamers in a foreign land!—Though the soil was not so luxuriant in appearance, as Adam's settlement at Salem, yet it afforded plenty of herbs, berries, and fruit to give sufficient for the new residents, now just arrived; who having ate and left, were now enjoying a repose not experienced since their unhappy expulsion from the presence of the Most High.

As yet the air was moist with nocturnal dew, the morning was drowsily rising in grey habiliments in the east; the lark just began to carol the new-born day; the other songsters of the woods and groves gave no note of fledging from their roosts; nor had the sun any inclination for an hour to gild the tops of the surrounding hills—much less to purge the vallies of their hov'ring fogs—when fantastic dreams began to work on the mental powers of the weary companions, and oppositely affected the cares of both.

The pale cast of thought will always with the sinner sickly o'er the hours devoted to sweet oblivious sleep. The guilty mind sees all the spectres rise

from the dreadful yawning reservoirs of the dead that horrid imagination can paint—whilst the innocent are regal'd with imagery of pleasing objects, fond delights, and fruition of extatic joys beyond sanguine expectation.

Hearty refreshment was permitted for many hours; by soft sleep and undisturb'd repose, till the dreaming hour arriv'd, the angel guardian carefully watching o'er the pair. The remaining sleep of Cain was grievously annoy'd; when starting, he cry'd in a sorrowing and terrific tone—"Fade, ye woods—ye groves—ye tow'ring cedars—ye lofty pines and evergreens—ye blushing blossoms of royal palm!—Be dry for ever, ye winding rills, and meand'ring brooks, who re-echo'd the voice of the dying saint, the sacrifice I made to the infernal Anamelech! O ye birds and beasts who saw the sight, and heard the groans of an angelic brother in his last extremity, under the agony of death, occasion'd by the emissary of Hell—*myself!*—be, I conjure you, for ever mute! O earth, who op'd thy mouth, and drank the blood of righteous Abel, which I as a son of perdition shed—be for ever barren around the spot where thus thou hast assuaged

thy horrid and unnatural thirst!—Who art thou? Say, diabolic image, sprite of Hell, what wouldst thou have?—Dost thou laugh and mock at my misery?—O imp of everlasting ruin, fly hence, lest thou be bound in eternal chains with thy fellows!” Suddenly Cain awoke, recovering his senses at the view of this baseless phantom, and in faltering accents, cried, “My belov’d Mahala, art thou here?”

His loud voice awoke Mahala, who was also busied in her dream; and in pleasing slumbers exhaling the gross secretion of the viands which recently supplied the arterial fluid, invigorated the nervous tubes with volatile spirits, to recruit the frame: this redundant evaporation necessarily bringing on a balmy moisture, sweet and fragrant as the damask rose—she was just then traversing imaginary regions of unparallel’d light, and in pure delights of harmless sportive fancy, tasting joys elate, beyond the ken of human power to taste; and in exquisite raptures of celestial bliss, in lureful transports op’d her eyes!

But to paint the contrasted scenes from ideal pleasure to real life, requires much skill and attentive

pains, for as the wanton fawn, who roams in the adjacent field wherein its dam is cropping the fertile blades of trefoil grass, in playful sport skips into the deadly thicket which the wolf hath chose for his butchering retreat, and is taken by surprise, and is instantly undone!—so were Mahala's visionary joys; and instantly exchange'd for embitter'd pangs of meagre misery, and doubtful views of wakeful distress: yet with the eagerness of a fond and tender wife, notwithstanding the corrosive cankerings of dire calamity, she, on raising her head, in kindly accents enquir'd the cause of Cain's disquiet, and how he fared in health?

To these enquires Cain answer'd, " My dearest beloved, and much-esteem'd wife, my health's replenish'd, but the cause of my disquiet arises from my awful dream—its contents are so impress'd upon my mind, I can from clear recollection give you an exact detail." Mahala reply'd, " I'd gladly hear it, let's first rise and offer unto God our morning prayer, and thanksgiving for his kind protection, and beg for its continuance."

Cain then in continuation, gave the following account:—" Methought in the vision of my last hour's sleep, I was freed from the gross body of cumbersome clay that my soul now inhabits—and for the foul and ever-detested crime of murder, together with my harden'd and impenitent heart, that gave no place to repentance, having never had real compunction for the sins committed in my days of nature, I was doom'd to eternal torment, and for its infliction I was deliver'd over to the enemies of God! Good and Gracious Power Supreme, how dreadful were the appearances of the numerous sons of Hell!— I saw the regions of eternal night, where burning and unconsuming clouds in dense and pitchy fleeces form'd an atmosphere over a sea of living fire; wherein were thinly dispers'd islands compos'd of mournful strands, where black despair had rais'd many wretched edifices, that were inhabited by monsters only known to Hell! Here, as in the sea, the sulphurous emission was horrible in the extreme, and form'd a sort of pestilential air—that the damn'd do respire! Here the burning and continual fire in earth and sea afforded no luminous spark, and only

emitted a faint glimmering of bluish cast, occasion'd by a wrathful lightning that issued from fuel hid beneath the surface of sea and land. Yet the burning heat and never-dying fire surpass'd ten thousand times the power of our fiery globe of day! The sun must needs possess astonishing heat, when at the immense distance it is remov'd from this our world, it warms and keeps alive the various classes of animals and vegetable tribes; but my beloved, its heat is frigid, when compar'd to the intensity of burning Hell!

“ The fire I felt, was of that penetrating keenness, that every pore of my spiritual form received exquisite torment; which was accompanied by the insults, taunts, scoffs, and mockery, of an innumerable hosts of infernal spirits, in terms the most shocking your imagination can suggest! These were tormentors of each other as they were of me. Lava roll'd alike through water, land, and rocks, some thousand feet in depth; nor could any escape it in its ebb and flow throughout the wide confines of Hell!

“ Amongst the crowd of Devils, none was more active than the gigantic monster, Anamelech, the

fiend who rais'd within my breast the envy, hatred, and malice of my dear departed father. This demon exulted in his conquest o'er the life of man; when a mighty host of infernals shouted with dreadful acclamations the honor due to him for such a meritorious deed! Such were the approvings of a general yelling, through the immeasurable regions, and unfathomable depths of the world of sin!

“ In this exhibition of horrid approbation of crime, I could perceive by the deadly blue flames which issued from the mouths of these sons of wild despair, that the surface of Satan's wide domain had various caverns of liquid fire, which serv'd as springs to supply the sulphurous lakes or rather seas, with continual mediums of increase to oceans of God's wrath! Nor was the land less replenish'd with it's stores; whose vomiting flames of black fire, in volumes ascended, carrying along the desert regions an intolerable stench, painful and pois'nous in the extreme, creating a suffocating cough; all, at all times dying, yet none could die!

“ Here I beheld the rebels of Heaven, who were

leaders of Apollyon's army, shackled with pond'rous chains of living fire; under the forms of various loathsome animals; such is the transforming nature of sin. I beheld also the old Serpent, the wretched prince, the grand deceiver, seated on his throne, surrounded by myriads of minions, ready to obey his impious commands, in hell, in earth, in sea, and in air!—'Twas this great potentate that tempted our parents to break the Divine command in Paradise.

“As the culprit who is ordered for morning's execution for some foul crime, steals over-night a dose of oblivious ardent spirits, and sinks on his wretched bed within his cell, elate with the fumes, becomes intoxicated, and madly rants and raves, regardless of the hour so near to approach him with the fiat of justice; till sleep restores his reason, and he's convinc'd he's dead in law, and so remembers his sad and fatal doom! Thus were the members of the great assembly of Satan: anon in agonizing remembrance of their celestial joys, whilst in the favor and under the protection of the Almighty, and in loud and abominable language, curs'd each other; and next



their own existence! Then with maddening fury tore from off their hideous heads the bristly hair of living snakes, and in despair acknowledg'd the Great Supreme to be wise and just in punishing their crimes, and continuing their eternal death! But soon again they relaps'd into rebellion and apostacy, for repentance here has no place; and next in frightful shapes attack'd each other in tumultuous disorder with infernal weapons, mangling even the spiritual bodies in piteous sort; afterwards they wept in strains of unutterable woe—the terror, horror, grief and shame that pervaded here, is far beyond ev'ry description!

“ Thus, a retinue of evils continually succeed each other, and to make their misery complete, the paradise of God is clear to view, in which truth, love, and joy eternally abide.

“ From the world of woe, I beheld the happy sons of God in that ever blest abode. Ah! Mahala! Picture to your soul my feelings, when I saw the spirit of Abel made perfect with the offspring of the Lord! He stood on the verge of a coral rock, from which proceeded a spring of living waters. Before

him was an ambrosial walk, shaded on either side with fragrant and aromatic trees, whose effluvia was odoriferous even to me! The God-like inhabitants were busied in composing and chaunting songs of praise to Him who created by his word the numerous worlds.

“The sweetness of temper, and serene aspect of Abel, made me call aloud to him, ‘Dost thou forgive thy murderer, my brother?’ He smil’d and seem’d to be sorry for my untimely interrogation; but in a few minutes he wav’d his hand, in which I could perceive he held a golden sceptre, entwined with myrtle and olive sprigs, significative of his peace with God and man, and emblematical of his holy life on earth. On his head he wore a crown of pure gold; his robe as white as snow, in graceful flowing order, gave an indication of his elevated rank amongst the children of light.

“‘Be wise unto salvation.—True wisdom is the fear of the Lord, which comprehends in it the whole of thy duty; from whence will arise repentance, faith,

and holiness.' So saying, the beautiful spirit, with a benignant smile, bow'd, as he was wont to do, when he paid me homage, as his senior, here on earth, when e'er we met at an early hour of the day; and with angelic sweetness and respectful complacency, further said, 'Adieu! make right use of the vision.' Instantly I lost sight of him and paradise. I was then assail'd by devils, and in the conflict, I awoke: my conceptions were so strong, I spoke aloud, and awoke you also.

"The whole of my proceedings and progress in this vision I now have related; and the substance of it seems as though it were real, so forcibly has it sunk down into my retentive faculties."

Cain ceas'd to speak. Mahala with the beauty of an angel, and the purity of Heaven, looking at her husband with kind regard and tender affection, thus she spoke:—

"Above all things, let us trust in God's good providence, humbly imploring his blessing, and entirely resigning ourselves to his disposal, who is the

great Governor of all things. The Almighty, who knows the dangers we are set amidst, and the frailty of our nature, will strengthen and protect us in every trial and peril through life.”

Then kneeling down, she proceeded in the following words:—

“O Great Creator of Heaven and Earth, thy name be for ever blessed! To thee alone, thou God of Mercy, be our homage; to thee, thou God of Providence, be our praise and oblations offered. Be pleased, O Power Supreme, to accept our unfeigned thanks for the many blessings bestowed upon us, we thy undeserving creatures. May thy mysteries be rightly understood by us; and may we have a due sense of thy favor and kindness to us in the surrounding and numerous dangers and evils we have escaped. O Almighty mover of the Heavens! 'tis thine to accept, and hast promis'd to our parents to receive, the humble addresses of their offspring, in all times of danger, necessity, or tribulation. We sinners humbly beg leave, O Father, to call thee by that

name, with reverential awe; and may'st thou adopt us as thy children, nor ever cast us off, O our Maker! in this desolate and uncultivated land; but grant unto us a remission of our sins, and protect us from future influence of guilt, and the power of darkness; that at the hour of dissolution, the guardian angel may present us spotless before the Throne of Grace!

“ Merciful Father of all, we commit our cares to thee, in thy ordering decrees of human affairs; and fervently hope that by an humiliating resignation to thy will, to find solace and rest, which faith in thy promises will always secure. Be gracious and merciful O God of all comfort, to this sinful man, who has fallen under thy just displeasure; my husband who received me at thy command. Grant, O Righteous Father! that by a perpetual sense of his crimes, and a sincerity of heart to bewail his deeds, which are clouded with transgressions of thy high commandment, he may be enabled to wash away the stains of guilt which pollute his soul, so that he may in thy kingdom join our dear Brother Abel in holy songs of praise to thee for ever and ever! O Lord give us grace to interpret thy visions and revelations, and give us

power to make proper use of them. Vouchsafe, O Lord, to preserve us from the crafts and assaults of the Devil and his angels; and under thy high and safe-protecting hand, make us truly thankful for all thy mercies. Grant this O Lord, for thy name's sake who art alone the true God, Father of all; and only able to save, now, and for ever. Amen."

Mahala here ended her short prayer to the Deity for his blessing, protection, and grace, and arose from her knees.

Cain, in a transport of delight, with which his gloomy aspect was visibly illuminated for the first time in his life, with zeal and fervency prostrated himself before the Lord, and in a loud and articulate voice, yet with an humble, lowly, and penitent heart, address'd his Maker thus:

"O Thou, who rulest the unlimited expanse, and givest life and being to all creation, and in thy view hath all things: time and eternity are as a continual now; who know'st all thy handy work; the deeds and errors of man: be Thou, in thy infinite merey, gracious

to thy fallen creature—me, the sinful son of shame and sorrow, who hath made low the already degenerate state of my transgressing parents; have compassion on me in my deep distress. O powerful God! I have seen the state of fallen Angels, and the eternal torments they have brought by sin upon their heads; I am convinc'd that under thy displeasure every place is Hell! Do thou, O Father of Spirits! be graciously pleas'd to give me time for repentance, and restore me peace within. Make new my heart, and give me power to overcome this evil world, and every attack of infernal spirits, who are enemies both to thee and man. May I never ask amiss; but mercifully incline thine ear to my prayers and supplications; refresh me with thy grace; and give me assurance of thy hope, and strengthen my faith; by which I may be convinc'd my Redeemer liveth, and hath absolv'd and forgiven the first murderer! O Gracious God! bless this faithful and affectionate companion, my sorrowing wife; give her abundance of grace, knowledge, and information, in the truth of thy word, thy ways and thy dispensations, that we may not depart from thy statutes. Grant these petitions, O Lord, for thy name's sake. Amen."

Cain having ended his prayer, Mahala tenderly embraced him, and congratulated him on the valuable acquisition of the gift of prayer. "Now of a truth," says she, "I know the divine influence hath been shed on thee, for in my visions of sleep, the bright agent of the Most High reveal'd the secret of thy returning strength in the Deity;—nevertheless, be humble, patient, and fully resigned, under all the dispensations of thy Maker, for from those must the experience of thy faith under trial result, and by which shalt thou secure unto thyself that celestial joy which the presence of the dread Sovereign of the Universe can only give, when thou shalt with miriads of holy angels, adore in ecstatic transport, and with astonish'd fervor, in the realms of eternal light, where joys can have no end, even the city of the great and eternal Author of all that lives, moves, or has a being!—For thou know'st 'tis from His word alone this great world, and all the surrounding orbs had their source; for at His command, chaotic matter divided itself into light and darkness, cold and heat; yet wanted a further command to divide those parts again; wherefore those sub-divisions were at his command thus ordered, which they respectively obeyed—for, as yet, was nothing on



the first day of creation; but light and heat above, and cold and darkness below.

“The second day, or measure of God’s commandments, commenced with the form of the firmament, and the reservoirs for the waters.

“The third day, of measure of God’s work, were the earth and seas formed, as also the rivers and lakes, and likewise the herbs and fruits of the earth.

“The fourth day or space of God’s work, were the sun and moon created, and not before; for the three preceding measures, which are accounted for days, were but periods for measuring of time by God’s commandment; for as yet were not the luminaries created; on the fourth day was the matter collected for their creation, when they were severally commanded to revolve in their orbits, and to render service unto man; whereby we are instructed into knowledge, that as God had not yet made the creatures that were put into subjection to man; nor had he formed the mould of our father, in whom was

formed matter for our mother Eve.—We were viewed in our generations as a multitude, and as creatures who should be frail in our nature; hence our fall was inevitably pre-ordained, or otherwise a life of immortality in the flesh would have required no such gross nutriment as that which now sustains our nature, nor would our composition have been of perishable clay.

“The fifth day was employed by our God in supplying the sea with fishes, and the air with fowls.

“The sixth day were all other creatures that have life, at God’s word created, in the early part of the morning.

“But at noon, as the glorious luminary, the lamp of Heaven had ascended his highest point of the arch of his diurnal motion through the heavens, just at his greatest altitude, he was commanded to rest there, until the Lord God of Heaven had gathered an handful of the dry dust from under a sycamore tree, and breathing upon it, and with his hands directed the form, the same was that production of whom we are

descended, even Adam; for as soon as he received a being, the Lord saw the perfection of his work, and laid the new creature to sleep in the shade, and extracted the rib, out of which was our mother created!—Wherefore do we lack understanding?

“What need we further instruction than to search into the treasures of our God? for unto them that seek, shall wisdom be given, and by them that search, shall understanding be found.

“The creatures of the earth, like unto us, possess the five senses of God’s mighty power, inasmuch as they can taste, smell, hear, see, and are capable of the sensation of touching; therefore, those were not our greatest perfections in this organised body of flesh, for as the angel in the vision of my dream, with empyreal ecstasy, gave the glory to the Most High, that we were created with two other senses as superior to all the rest, namely, understanding and speech; the first to direct our faculties and passions in the perception of ideas, or actively by judging of the propriety which we denominate by the powers of willing or abstaining to be reason, for herein do we surpass the

brute creation, who have no guide but nature, or animal propensities.

“ Again, the other sense of conveying our ideas by words, which our Maker has defined speech, is, in itself, a blessing of communication that the inferior world can in no wise partake of, and is, of all others, the greatest surety of an immortality of the spirit which the Lord breathed into us at our first formation, and is to follow in all our posterity:—But my beloved, to end the particulars of this relation, which was revealed to me in last night’s sleep; the angel hath assured me that this is the seventh day whereon the Lord rested from his work of creation, and will reveal his dread commands in ages to come, that it is to be kept holy during all the then succeeding ages until the end of time, when we shall put on the eternal rest and peace of our God in the world of beatific visions, where unmeasured ages shall pass away unnumbered in sabbaths of praise, thanks, and worship of him who is the only source of glory, power, dominion, love, joy, and happiness.”

Here Mahala, with a pious ejaculation, ended

her discourse; when the penitent son of sin and sorrow, thus exclaimed:

“ O thou blessed of God, be ever happy, be ever wise—for thine is the revelations of the highest to know; let us, therefore, according to thy word, make the sabbath to commence—yea—let us set this day apart for ever—let us teach our progeny its sanctification;—but as a shower is now beginning to fall, this open spot affords not shelter; I can perceive yonder spreading palm to be a place of refuge from the rage of the storm.”

Cain and Mahala being retired to the shelter of the palm-tree, there communed with each other on spiritual matters, and spent the day in prayers to Almighty God, so far was compunction seated in the breast of the mourning fratricide; to bring about which, the affability and persuasive doctrine of truth and pure maxims of sincerity of heart, the wife of his whom did not a little contribute.

So far 'tis plain, that any person endow'd with ability of understanding in the knowledge of celestial

things, may, with certainty, convert an erring partner, whether husband or wife.—For as the hard and impenetrable marble is worn by the gentle dropping of a soft light liquid, so is the ferocity of human creatures tamed by gentle and soothing advice and admonition; or, as the lion in the forest, who can force down the lofty pine, and take his prey within the sight of an associated army of enemies, without fear, and regardless of all obstructions, yet, by the subtilty of the herdsman's net, is conquered by weak cords that have nothing to recommend their suretyship, but a variety of knotting; for the number, when altogether exerting their strength, do with ease secure the noble animal; and subject him to fear and death; so that the shepherd is with ease master of the forest king, who lately made the numerous wild inhabitants quake at his roar, is now no more a terror, but dies ignominiously, without attacking even the simple sheep-dog who attends his master to worry the fatigued and panting animal.—Just so was the hard and rugged brows of Cain overcome by the soft and gentle rebukes, admonitions, councils, and tenderness of his wife—for indeed his fierceness was overpowered by the sacred tenets infused into his troubled conceptive faculties by his

innocent partner; who, notwithstanding her little knowledge of the pangs of guilt, yet had words of spiritual truths, so as to entangle him in a net of knowledge of that which was certain death to his carnal inclinations; for if he had not died in the flesh, he could not be quicken'd in the spirit—a maxim that can never be out of rule with all the tribe of innumerable transgressors, notwithstanding the vague pretence of specious sophistry.

In many instances was Cain convinced, and gave eager hearing to Mahala; but yet he could in no wise efface the terrific mark of God, imprinted on his forehead—in vain he endeavored to wash away the frightfulness of his physiognomy, but as oft found it impracticable—for the stains of heinous crimes can no wise be made clean, unless purged by long and continued habits of repenting sorrow and contrition of heart; therefore the casual repentant cannot remove so easily, as he would fondly indulge his imaginations, until the Deity views the heart as cleansed from pollution; for a man's pretensions to be virtuous, good, or penitent, have no efficacy to importune his conscience to be silent in its lectures of reprehension.

So it was yet with Cain; he knew not the proof of his stability, for light and darkness alternately had guidance of his paths; nor could he ascertain his resolves for a single day, so new was the profession he had learned, and so precarious are the various paths that lead out of the road of spiritual life, to that of endless destruction; for the enemy of our nature is more assiduous to gain over the reclaimed sinner, than he is to seduce innocence; so great is his desire to plunge human beings into the curse of his everlasting doom of terror, horror, and torment, besides the unrepentant state, of being an enemy to God!—How fearful is such a case, and how much to be dreaded is such a situation?

The land unto which Cain had arrived was pleasing to the sight, and had plenty of fruits and streams to water it; nor were materials wanting to build a hut; nor did the lonely pair decline industry; for a few days after their arrival, upon the gently rising plain which lay between two lofty mountains on the north and south, and a meandering brook of crystal waters that enclosed the eastern borders, and then with a solemn voice of echoing murmurs, ran down



precipitately several steep and craggy rocks that were of pebbly grit, and therefore full of hollow sockets, wherein the flooded pearls of dashing waves threw out, with impetuous force, their copious stores, which, mixing with the tumbling sheets, made the cascade a shower of pearly dews, adding beauty and grandeur to the works of nature, and, of course, sublimely great. The other point unto the west, had woods of awful and stupendous height, whose copse and spruce were impenetrable ; for unto Pison, the great river of Eden, was this mighty forest planted by the hand of God.

'Twas here Cain, and his help-mate raised their hut, and first laid open the soil to receive the seeds of the earth ; and in less than a year saw themselves possessed of another son, which Cain gave the name of Enoch, and in his name he called the new residence he had now possessed ; and without further occurrence saw a second year completed.

END OF THE SECOND BOOK.

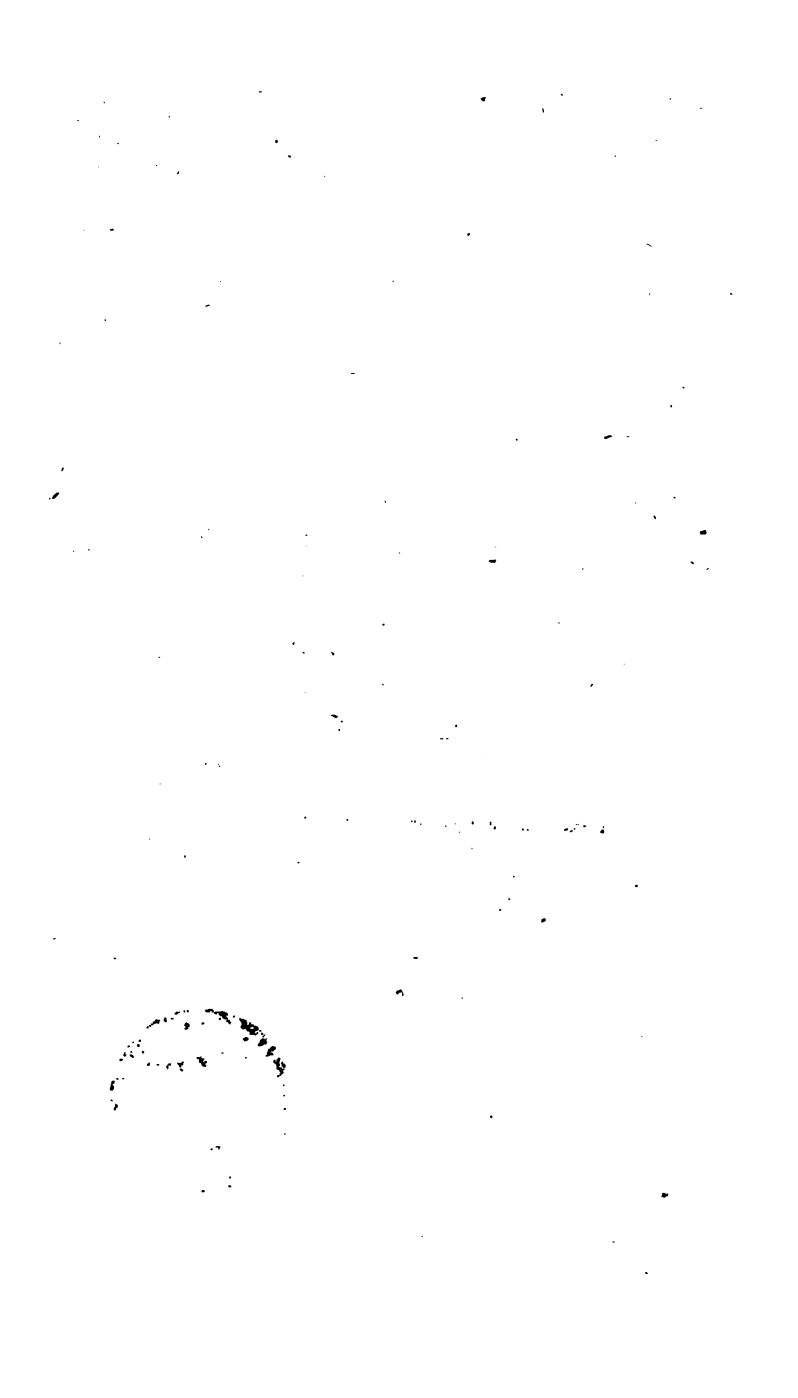
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# Death of Cain.

*BOOK III.*

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THE

## Death of Cain.

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### BOOK III.

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**H**APPY are those who early seek the altar of devotion, whereby they ensure unto themselves the favor and guidance of the Most High; for unto those that are thus endow'd with true wisdom, will the great and glorious works of the omnipotent power be reveal'd, and he shall thereby flourish in the land as a willow tree adjacent to the stream: his words shall cloath him with true regard from angels and men, and in the end of his days shall he rejoice in the arm of the Almighty, for in him is his strength and his refuge; nor shall he be forsaken in the hour of dissolution, for his hope is on high, and lives beyond the dark mansions of the grave; and in faith of such assurance

and true belief, he lays him down in peace, and smiles at the slumber of death; for he hath lived in charity, and dies in such love, so that he cannot feel the sting of death; nor is the grave a victor over him, for he soweth in corruption with a certainty to reap incorruptible fruit in that day when the world shall be judged in righteousness; for he is sure his reward will not be withheld, and in him whom he trusts cannot be shaken; for his kingdom is without measure in its duration, as is his mercy in plenitude to those who earnestly seek it, and is found by all those who search for it.

As the hart is refreshed by the waters which present a pond to cool her, when pursued by the relentless hunters' eager chace, so were the joys of Cain and his spouse, when a female was added to their family: "Now," says he, "I know that the Lord has heard my prayer, and will perpetuate my lineage, my name shall live, though its sound be odious, I shall be a nation 'til the world is new modell'd; and God sees what are the ways of men."

Mahala devoutly thank'd the Lord for his mercies,

in giving children in the room of those she had lost within the wood. In weakness she sunk, and was without signs of life when Cain re-enter'd the hut.

This unexpected sight allay'd the exulting joy of Cain; and sunk him into sadness. "Alas!" cry'd he, "I am now as heretofore, a mourner and a man of sorrows. In vain I seek repose, for sin and death are always at my door, Perhaps she's dead, and left me miserable and alone! Can I succour helpless infants? Can I give attention to their hourly wants, and neglect the toils of the barren fields? O Heavens! Why do I repine? I can't help being frail; I'm angry, and I know not why!"

So saying, he raised up Mahala's head with gentleness, and applying an aromatic plant to her nostrils, she quickly revived—he embrac'd her with joy.

The faithful wife of Cain had heard his soliloquy whilst she lay without motion; her interlects and sense of hearing not being in the paroxism the least impaired—"But soft," says she, "Why so untimely vent thy impatience, when thou knew'st not what a

moment might bring forth?" His features were distorted; he was distress'd with imaginary horrors. Mahala then recalling her words, in soothing accents observed: "Pray, my dear Cain, enjoy tranquility; take possession of it; think of the sweet occupations of domestic life; the tender delights of a father; a husband and a friend to these thy children and to me! May every pleasing hope combine to make thee happy, and expand thy countenance. May thy heart be delighted to utter gratitude to the Divine Being, who giveth all good gifts."

Cain heard with remorse and shame the tender chiding of his beloved wife; he acknowledged his error; and as the calls of his employment in the field requir'd him to attend, he withdrew, glad to have an opportunity to absent himself, lest further observations should be made.

No sooner was Cain got into the field, which lay on the borders of the forest, than he was agitated by the rustling of the bay trees, which covered a large plot; his curiosity led him to draw near, when he beheld with terror a furious combat between two

dreadful beasts of prey. A tigress robb'd of her young by the lion's voracious appetite, had in fact caught the potent chief regaling on the last limb; she in furious rage assail'd the murderer of the whelps. The fierce lion was couching on the spot he had done the deed, when thus attack'd, and for a moment prepar'd not for defence, not being accustom'd to the assault of any animal that ranges in the desert.—Whilst the wild rage of the tigress was thus exercis'd in tearing the lion's ear, her mate, the tiger, approach'd the parties, and without enquiry, in consort with his female, join'd the fight! The royal brute was rous'd to a full exertion of his mighty strength to be a match for his assailants.

Cain saw his danger, and fled aside to avoid the fierce combatants, whose roarings made the woods and vallies ring. The fight was desperate, and long was doubtful; the lion at length prevail'd, and the victor stood to see these beasts expire beneath his paw, who had lost their lives in defending their lawful right! “Is this justice?” says Cain, “if it is, what constitutes right?—What are wrongs? Alas!



I know not," continued he. Scarcely had he ended these words, when the lion, through loss of blood, fell down lifeless on the spot where he had won the battle.

" Ah!" says Cain, " I see my error; I draw conclusions precipitately; my temper is hasty; I must curb it: it has oft times kindled my soul into a flame. This should be a lesson to me; I may learn from it:— This brute who was the conqueror, was the aggressor; he slew the innocent, who were engaged in a just cause against him: but mark the sequel; he did not long triumph, for justice pursu'd him, and he died in his guilt, and met with the reward of his perfidy.

" My parents were kind and tender to me when I told'd them of a greedy son; yet I felt no inclination to confess my guilt, otherwise than a declaration of my having slain my brother, when I knew not what I either said or did. No, I did not lessen the horror of the deed, by applying balsam to the wound I gave their hearts; but wildly emigrated from the plains of Salem, to avoid God's presence and their rebuke! Alas! how vain were my attempts; for as the lion, by

superior strength, overcame the injur'd tiger and tigress, and afterwards fell a victim to his appetite, in destroying their young; which they in vindication, drew his blood so copiously, that he fell with them: thus shall my guilt be pursued with punishment, unless I am well prepared to meet my God at any hour he shall please to call, and studiously avoid the vindictive crime of murmuring at his wise dispensations."

Life, in the highest arch-angel, and the lowest reptile, are the same; God is the fountain from which both flow. The subject or recipient only that varies the form. In man there are three powers; namely, the immortal, the mortal, and the mental. The root of nature, by man's fall, is evil. The spiritual essence is in the eternal world since its creation. The mind is an influx from both. Therefore the mind of man is seldom engaged but in iniquitous pursuits. His imaginations are continually evil.

Rational acquisitions will enable men to attain to great esteem as scholars, speculators, politicians, and

philosophers, but are frequently of no use in the grand purpose for which human beings are sent into the world; namely, to know God, and knowing Him, they soon know all things.

In the spiritual world no new principle remains to be opened to the soul; for if he neglects to be acquainted with the Deity in this life, agreeably to the word of truth, as he departs from time, he shall remain in the same state during eternity! Here only is the great work to be perform'd, for according to our own merits shall we be rewarded; and fearful to reflect, every one living, individually, is a candidate for Heaven or Hell!

We should not, like men in a state of insanity or intoxication, go forth to the borders of a gulph, which if we exceed certain limits, will throw us headlong into irrecoverable ruin and destruction. Every one should enquire of his own soul what path he has taken, and whither he is travelling. There are only two states hereafter, and those that are inhabitants are either friends or enemies to God, who we are certain is no respecter of persons. Pomp, title, and

worldly grandeur, are vain things in the sight of the pure and exalted Majesty of Heaven.

Cain was sorrowful upon reflecting on himself; his eyes were red with weeping; grief sat on his pallid cheek; and slowly he returned to his dwelling, quite wearied and spent with fatigue.

Mahala on account of her recent travail, was very weak; and agitated by the abrupt manner of her husband's departure, was very much indispos'd; and feverish symptoms were evident in the glowing blush of heat on either cheek; the swelling eye-lids and dimness of sight, heated fluids, quick pulsation, and a difficulty in respiration, were omens too obvious to be overlook'd.

Cain saw his affectionate companion in this plight, but through his indiscreet route, was so fatigued that he was incapable to give her any assistance.

Here let us leave the strangers in Nod, and look towards Salem, to behold the condition of our first parents, and their offspring there.

Adam and Eve no sooner lost their son and daughter, than they sought around in the adjacent woods whither they supposed most probably would be the retreat of their sorrowing son, who so wickedly had slain their beloved Abel.

Thirza, the disconsolate widow of the first of men that death assumed dominion over, was restless the whole night; and hearing the sighs and lamentations of her sister Mahala, her curiosity had such influence over her watch, that she was guided solely to know the issue of the lonesome haunt she saw her kindred hastening to get into, as the thickest part of the dismal shade was their direction,

By Cain's voice and gloomy observation, she heard and understood distinctly that towards the east of the flowery plain was the route destined to the unhappy family.

Further, the oriental radiant star of night was the guidance of Mahala and her spouse, as onward they hastily directed their footsteps over the eastern lawn which led into the russet covering of the forest

wilds. This intelligence gained, she quickly returned to the cottage of Adam and Eve, whom she found in postures of devotion; and with fervency of zeal imploring the mercy of Divine Justice, to spare, pardon, regenerate, and make unto them and himself a happy man, their unfortunate and first-born wicked son, even Cain, the murderer of his brother.

Many were the pious entreaties of Adam unto the Most High, to look with compassion on him, the work of his hands; therefore not to cast off for ever the erring of a weak unguided mortal, whose certainty in this world was only death; that the concomitants of man's life were, by his transgression, a body of evils, whose only productions were various sins—therefore, as mercy was given unto him, to let the same grace shine upon his fall'n son; who, under a conviction of his guilt, an humble and contrite heart might restore him, by mercy, unto the practice of purity of living, under a convinced state of his malediction and unheard-of malefaction.

Eve, with uplifted hands and streaming eyes, invoked the awful Majesty of Heaven to look unto

her the miraculous work of the Great Supreme, that as she had fall'n into sin by the subtilty of Satan under his artful disguise, whereby evil became hereditary, and offspring were thereby constantly under its influence—she besought the Dread Sovereign of the Universe to grant that mercy unto her first-born son; as he was in his Almighty Goodness pleased, and did vouchsafe to grant unto her when she had so wickedly broke the commandment which she received at the mouth of the Most High and Omnipotent God—that the sin and folly of her rash and unthinking son was but an offence against their precepts only, for from the high arch of Heaven the murderer had received no command; therefore humbly intreated the Almighty to pardon that sin which the enemy to his nature, and the corrupt state of his flesh, had seduced him to commit.

Eve was now silent, and Thirza advanced, with fresh excitements to grief and sadness painted on her aspect, when Adam and Eve with soothing tenderness endeavor'd to add comfort with their words unto the mourning widow of the fall'n saint; but with some expostulation, she gained permission to ease her

breast by shedding a torrent of pearly drops, which ran from her lovely eyes as diamonds sparkle before the radiant sun; for each successive tear, with all its saline clearness, stole from the beauteous orb, which was its productive fount, as a gem of the most curious workmanship, and quickly encreas'd their distilling powers so as to cause the dropping flow to be a spontaneous flood of pearly liquid, which overflow'd the most charming visage nature e're beheld.

As soon as she had recover'd the use of the organ of speech, the innocent fair gave a relation of all she knew, and what were her conjectures relative to the flight of Cain.

Her parents address'd her as to the particulars of what she had recounted, and werè of one opinion with her, nor were the surmises of any of them different.

Meanwhile it was deliberated upon by Adam, Eve, and Thirza, whether he should not follow their track, lest they should fall into some unforeseen danger in the unfrequented wood, and there be lost



through want of means of food, or assistance to guide them out again.

The council closed.—Eve and Thirza were to wait the return of Adam to be informed of the particulars he should of consequence be acquainted with, if he was so fortunate as to overtake them, his children, who were hurrying from his rebuke, and also from the presence of the Almighty.

Adam with hasty steps forsook the plain; and on the entrance of the wood was directed by the nocturnal star, which was partly towards the east, and with eagerness of foot soon travelled many miles.

About the morning watch, Adam reached the flowery bank whereon the children of Cain were seated, and directing his speech unto Josiah, who with Eliel were impatient of delay, enquired where their parents were? when, ere Eliel or his brother could reply, an angel in azure robes, ting'd with celestial purple, announced unto Adam, that he (Adam) should conduct the children safely unto Salem, and no more enquire concerning Cain or Mahala; for at a time

remote from that, he should see the state of his children, who were then directing their course towards the land allotted them by the Most High.

Presently after the angel disappeared in a refulgent cloud of radiance.


Adam, without more words, or any further expostulations, left the lonely spot, and with a young infant on either arm, and one on either side, returned to the beautiful plains of Salem, where he was received by Eve and Thirza with impatient joy for his safe return; and on his recital of the vision of the sacred spirit, they all with humility of heart and sincere tongues, prais'd the Lord.

No sooner were the children returned safe, than Thirza claim'd the protection of the infant charge of Cain and Mahala, which her parents readily granted her.

Shortly after, was born unto Adam another son, whose birth was given instead of Abel. His name was, by Adam's vision, to be called Seth, or a

renewal; meaning that he was given instead of the deceas'd. This was a child of promise; for from his lineage sprung the line of the tribe of Juda, in the fulness of time, as was appointed by the Most High; nor was there a greater type to shew the redemption of fall'n man, than God's goodness in raising up the seed of Adam to produce that race of whom Shiloh was to proceed; for in Abel was the blessing, and in Cain the curse; yet unto Abel was the curse here, by sin, but a blessing early through righteousness in the world of spirits, made perfect through mercy and grace—and unto Cain the blessing here and the curse hereafter revok'd, inasmuch as by grace he found a day of acceptance to atone for his sins, and an assurance of salvation through faith, where he received a lively hope to inherit the promises.

With attentive care, Thirza brought up the children of her sister; nor were Eve and her tender husband wanting in their parental kindness to provide for the rising family.



Now we shall return to Nod, or the land of disguise, wherein we left the wife of Cain in her weak and helpless state ; but through the blessing of that night's refreshing draughts of cooling liquor, which was the produce of some fruits brought home by Cain, from the forest wherein he had been, Mahala instantly recovered, and next day was freed from the sorrowing of a sickly bed.

In days and weeks of care, and months and years of trouble, Cain and Mahala saw their progeny in Nod increase to one son and seven daughters ; for from this latter time she bore twins at each birth.— Enoch remained the only male offspring, and from him was a great nation to spring, which would, as the angel informed Cain, be a multitude, even as the sands on the sea shore, not to be counted for number!

From this genealogy sprang Irad, Mehujael, and Methusael, who begat Lamech, whose wives were Adah and Zillah. By the former was born *Jabal*, the father of shepherds, and of pastoral life. By the same was born *Jubal*, the father of music and musi-

cians; who first invented the lyre, and the pipe, and the melody of song; and set laws to poesy.

By the latter was born *Tubal-Cain*, the father of artificers in brass and iron work; whose knowledge of the earth first induced him to dig for ores, and search for mines. And by the same was born a female, named *Namah*, famous for divinations, and familiar spirits; the original witch, and mother of witches and witchcraft, which she practised more than five hundred years!

In the days of her grandson, *Lamech*, the sorcerer, was the deluge, commonly call'd Noah's flood, which was sent to destroy the whole race of Adam, except Noah and his family. His lineage was by Seth, the third son of Adam, whose history in a subsequent part of this work I shall mention. It was designed by the Almighty, that Cain's offspring should be cut off entirely; and none of Adam's race preserved except eight souls! The genealogy of Noah ran thus: from Adam was Seth; next Enos, whose piety was conspicuous; and him it was that instituted a church, or patriarchal worship, in his family; next proceeded

Cainan, Mahaleel, Jared, and then righteous Enoch, who lived three hundred and sixty-five lunar years, of three hundred and fifty-four days each, and was at that period translated, that he should not see death.— So great was he a favorite of the Lord, that the Holy Scriptures assert he walked with God!

His son Mathuselah, lived nine hundred and sixty-nine years, being the oldest man, and died at the greatest age of any one on record since the creation of the world. Next proceeded Lamech, the father of Noah; this Lamech was a contemporary with Lamech the wizard, the offspring of Cain. In this æra was the world destroyed for the crying sins of men, which tainted the whole human race; and none was found faithful but Noah; and through his righteousness was his family sav'd to perpetuate posterity.

In the day which Noah entered the ark, a hollow murmur was heard from the internal earth, who op'd her bowels and cavernous chinks. This sound progressively increas'd, dolorous as the voice of black despair!

Horrid were the cries of animal nature, who with one accord sent forth their common cry to Heaven!

Men, encompass'd by the day of wrath, stand aghast, seeing death inevitable in the impending clouds, the quaking earth, and raging sea! Death and carnage stalk around!

In silence all the children of men look up to heaven; but anon this silence is broke by dismal outcries and despairing supplications! Death and carnage are in view!

In the cities, crowds pressing on crowds run from street to street, hunted by wild dismay, agony, and sorrow, and pressing through the gates, seek safety on the rocks and mountains! Death and carnage smile horribly aghast!

The earth now tumble as in agony of travail; and the hills rock as a cradle from side to side! A dreadful shock is felt from the deepest foundation of every edifice; whether temple, tower, or palace!

Another rumble—another shock succeeds—when temples, palaces, towers, and every building of renown or note, sink into ruins! None remain! All irretrievable lost!

View the frightful devastation! Thousands and ten thousands, are hurried headlong into the opening earth, and alive go down into the pit!

Suddenly a flash—broad—vivid—or forking, darts thro' the dreadful gloom, followed by the rolling thunder, with repercussive roar!

This dreadful crash strikes astonish'd man with sepulchral silence!

The reservoirs of Heaven now burst their sides, and cause rain to fall in torrents; gallons in each drop!

The people whom the tumbling earth had yet spar'd, are now carried away by the current!

Some strive to swim, and some are cast on shore, and ascend the tops of new form'd hills and little



islands; all trembling and pale, as if rising from the dead!

Others devoted to the same doom, to gain a fresh respite from death, and to protract for a few moments, a life encompass'd with horrors, cling to the rafts of floating trees, or climb those that are yet standing, tho' the waters undermine their roots!

Now with gigantic pace the flood o'ertakes them; nor ceases, till as a garment, it covers the surface of the highest mountains from pole to pole!

What horror must invade the guilty mind at this awful day, when Noah enter'd the ark, that was an hundred years in preparation! Yet none believ'd the words of Noah; but laugh'd to scorn his novel information; looking on him as the busy propagator of an idle tale!

Just God! what power will dare contend with thy imperial arm? Is not the Heaven thy throne, and is not the earth thy footstool?

The grand deceiver sees—believes—trembles—  
 at thy execution of judgment! Yet the malicious  
 enemy hath not means left him to repent. His time  
 is past; his day is over; his implacable mind is fixed;  
 and that he should oppose thy great designs, exhibits  
 the foil to the lustre of thy glorious deeds; and who  
 always hath, and always shall, conquer all thy foes!

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But to return from digression:—Cain, with daily  
 expiation for his sins, offer'd with a contrite heart a  
 continual prayer. At length encourag'd by Mahala,  
 who had seen Michael, the denouncer of God's wrath  
 on Cain, when he had slain righteous Abel; Cain  
 prepar'd a sin offering, and with a heart meek and  
 lowly, in fear and tremblings, waited the event.

The altar shone with brightness, and his offering  
 was consumed, under a pillar of towering smoke;  
 emblematical of being accepted by the Lord.

This gave Cain new life; and by the concurrence  
 of his wife, in eight days more, offer'd on the same  
 altar, a peace offering. The sacrifice being prepar'd,

Cain, Mahala, and all their household attended to see their acceptation.

For each person of his family Cain offered a turtle-dove; but for Mahala and himself he slew for each a young lamb. All these oblations being laid on the altar, at the hour of midnight, when sable darkness reigned o'er the face of nature; and scattering on them odoriferous flowers; and choicest herbs of virtue, he put fire to it; being warm'd with fervent piety, prostrated himself and all his family before the altar; and with humility of heart called on the name of the Lord, to have mercy and compassion on him and household. The flames from his offering arose on high thro' the solemn gloom of night, and enlighten'd all the fields, pastures, groves and plains, for miles around. Nor was there a breath of air permitted to rush in haste near the altar. The winds lay hush'd; which indicated God's perfect reconciliation to both Cain and those that were his.

Cain arose, and said, "O Lord God, who seeth the thoughts of men, and discovereth the inmost recesses of our souls, have mercy on a sinful man;

and save those which by thy grace are mine. I thank thee, O most powerful God, for manifesting thy pardon of my sins. O continue thy grace, Lord; and let thy servant depart in peace, for mine eyes have seen thy salvation!"

Mahala rejoiced with Cain, and gave thanks to the Most High; and to Enoch, his son, enjoined the fear of God, and the signs of his acceptance. Then turning to Cain, she resum'd her converse:—

"In sorrow," says she, "let the perpetrators of malediction mourn the foulness of their crimes; for from a compunction of heart is the penitent known.

"Let the secure take heed, lest he fall. Worldly grandeur and the pride of life, are ostentations, poms, and vanities, that I trust shall have no encouragement under our roof."

Cain in calmness and content not known before, walk'd with Mahala across the lawn. His lively joy was visible in his eyes. He saw, as well as Mahala, the approach of their guardian angel.

The heavenly messenger, Uriel, approach'd slowly; a distant sound of soft music was heard; sweet odours were wafted around; and at each step the roses sprang spontaneously; every object appear'd with new beauty and improv'd components.

“Hail, blessed pair!” says the angel, “I am sent to speak peace and gladness; the Most High is well pleased with you both. I bring tidings of those children left in the wood, in your first night’s march from Salem.” Uriel walked with Cain and Mahala to their dwelling, where being seated, he gave the following relation:—

“No sooner had your parents been convinc’d of your departure, than they sought around the circumjacent country for their children and grand children, fearful the evil spirit had introduced the horrid exercise of suicide as well as homicide; but returning weary, sat down and wept.

“Disconsolate Thirza was more wretched than before, lamenting doubly the loss of husband, sister, and other relatives.

This mourning widow saw the route, and heard you as you departed ; but was afraid to utter a sentence. She suggested her opinion of what course you steered.

“ Eve, with uplifted hands and streaming eyes, pray’d to the Almighty to pardon and regenerate. Cain, and preserve and bless Mahala and her children.

“ Adam, Eve, and Thirza, having concluded what steps to take, relative to you, as fugitives, it was resolv’d that your father should pursue you, and if he o’ertook his children, to bring them back.

“ Early, with hasty steps, Adam forsook the plain, and eastward bent his way, and travell’d many miles before the sun had shewn his glorious face.

“ About noon he arriv’d at the spot whereon thou didst leave, gentle Mahala, thy two female infants: near to them, on the flow’ry bank, sat Eliel and Josiah. The grandsire, o’erjoyed to find part of those he sought, eagerly enquir’d where their

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parents, *you* were, at that hour? But ere the children could report what little they knew, Raphel appear'd, and suppress'd further enquiry; enjoining him to convey his four grand-children back to Salem; the Most High would direct Cain and Mahala to a land design'd for them and their posterity". So saying, he disappear'd.

· END OF THE THIRD BOOK.

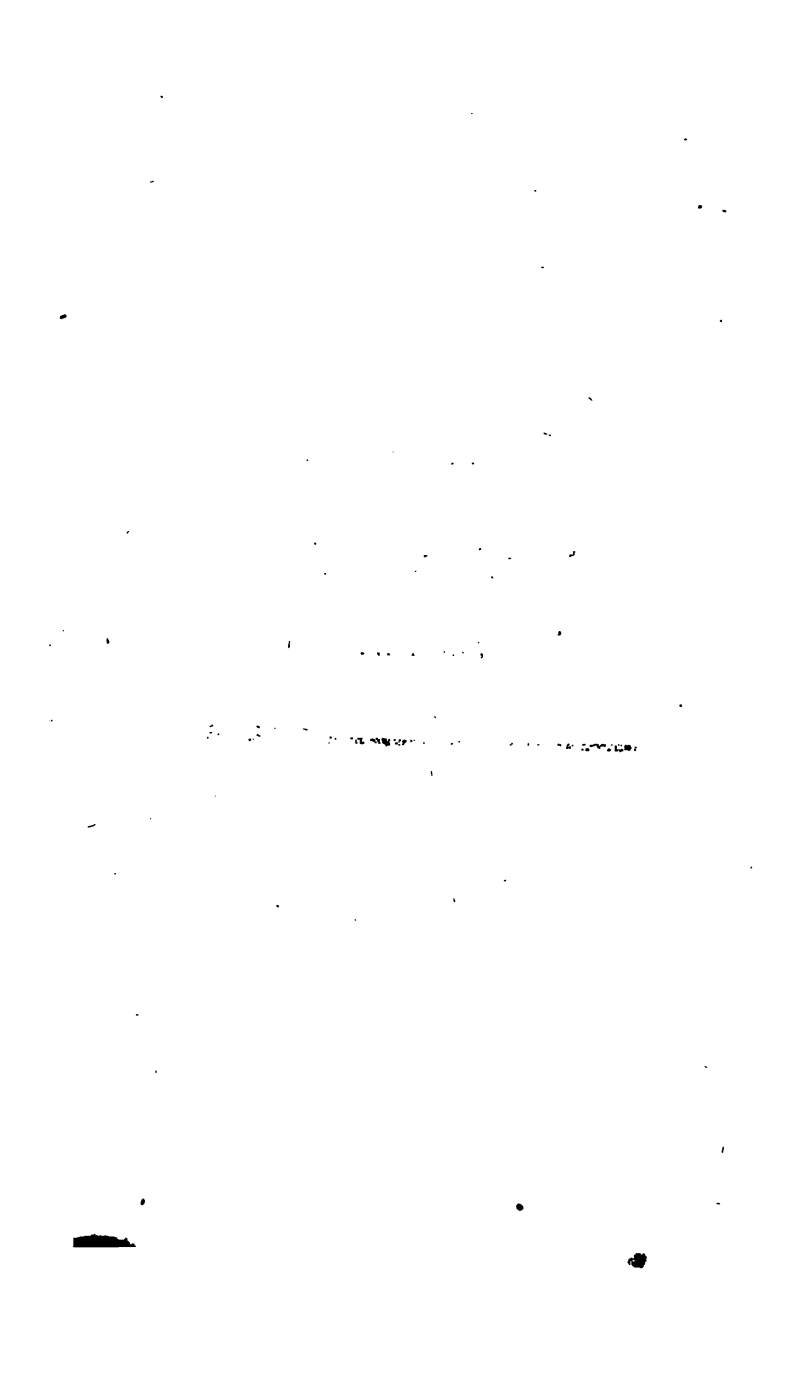
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# Death of Cain.

*BOOK IV.*

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THE

## Death of Cain.

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✧ *BOOK IV.*

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“NO sooner had Adam received Raphael’s mandate,” continued the angel, “than he left the lonely wood, with an infant on either arm, and one ran on the right, and another on the left, and soon regain’d the charming plains of Salem. He was received (with his charge) by Eve and Thirza, with joy and thanksgiving to the Great Supreme.

“Gentle Thirza claim’d the four children, and took them to her bower, by consent of Adam and Eve.

“ Soon after this, a son was born to Adam, and by him called Seth, a renewal, instead of Abel. This child of promise,” says the angel, “ will in his seed give a Shiloh, or Messiah, to a degenerate world, and redeem the lost state of paradise to man. In the first Adam all have transgress’d; in the second Adam, the Emanuel, or Messiah, all shall be redeem’d, justifi’d, and made perfect, under an easy yoke, and a light burden.

“ In Abel was the blessing; in thee, O Cain! was the curse. Yet unto Abel was death introduced, and he suffer’d as the sacrifice of sin; but his spirit was soon remov’d to endless felicity. Afterwards the God of Nature revok’d thy sentence, and remov’d thy curse, O man! By grace the Lord hath given thee a day of repentance, and an hour of acceptance. Thy perseverance will ultimately entitle thee, and thy excellent wife, to inherit the promises. Peace be unto you both. Adieu!”

So saying, he extended his azure wings, and disappear’d in a refulgent cloud.

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After various deductions, it was resolv'd by Cain and Mahala, at a future day, to visit the land of their nativity, and exchange forgiveness with their parents and sister; and see their offspring, who now were grown up, and at years of maturity.

Having conclusively determined, with God's permission, to perform this act, they knelt down to praise the Lord for his mercies and loving kindness. Cain was seriously disposed to serve the Lord; nor could any transitory enjoyment estrange him from his purpose. Nor were prophetic visions withheld from him. He was establish'd in truth and sincerity; and the Lord receiv'd him under his protection, as a prodigal son return'd from riot and iniquity.



Now it was about the time that Cain resolv'd to enlarge his borders, and build a city; or at least parcel out where the buildings should be erected. Near his dwelling were six rising moats, or gently swelling hills, besides the spot whereon he resided, which made

the seventh, and the highest of all. Here seven hills and a spacious plain, gave room in plenty for habitations as extensive as Nineveh or Babylon.

Enoch was grown up to man's estate; his father had given him three wives, and by these he had raised a name unto Cain. His eldest son Irad was also grown up. This male was born of Camuelah, the eldest daughter of Cain, that was born in Nod. Irad signifies first fruits, which was the name given him by his mother.

The foundations of numerous buildings were mark'd out by Cain, and his son Enoch, and an injunction given that the city should be built according to that plan, as the inhabitants should increase.

This city was known afterwards by the name of Enoch, or Chanoch, until the time of the deluge, by which the old world was drowned.

To regulate the customs of this city, the founder order'd such laws and statutes, as he conceiv'd would

be most salutary for the internal safety and good government of its inhabitants.

But what avails statutes and compulsory laws, the ingenuity of man, when the Divine Being has not vouchsaf'd to give precepts? Like to the inexperienced seaman, who rests himself on th' shore, within the track of a spring tide; he falls asleep, and with pleasing dreams, imagines all secure; just then the flowing tide surrounds him—he awakes—in vain exerts his skill to swim; having forgot his skiff, the wave covers him, and he's seen no more! Thus were Cain's edicts in substance. In the childhood of Enoch he fondly fancied his progeny would be obedient children, and regard his will.

Cain and Mahala were indefatigable to instil knowledge of the Most High within the growing faculties of his son Enoch, and his daughters; also in their offspring; but in this arduous task they fail'd, they who sprang from Irad became a headstrong race; regardless of parents, and every tie of seniority and parental care from Cain.

New the fratricide was well convinc'd that the new settlement allotted to his offspring, would in time become a land of idolatry; and the city of Enoch, a sink of iniquity. Already had some of his progeny imbib'd notions that the host of Heaven were worthy their notice, and rais'd altars to the sun, moon, and stars; so early was idolatry promulgated!

Mythology sprang from this generation, and continued under several modifications 'til the days of Lamech; when the whole world was purg'd from crimes nor since heard of by its inhabitants. Bad as the new world is, the old was worse!

From this early dawn of falling off, both Cain and his devout wife were assur'd, that the curse and wrath of God was transplanted to a visitation of the sins of the father upon the children.

To verify the truth, as they daily increas'd in strength, and occasionally added to their number, these disobedient children invented various schemes to magnify their wicked and corrupt intentions.

Mahala call'd on her daughters, and in the most forcible language intreated of them to fear, adore, and praise the Lord of Heaven and Earth, who made all things. She inform'd them, that as soon as her household was set in order, she should, in company with Cain their father, pay a visit to her parents, sister, children, and her native land.

Enoch was a great favorite with his father, but a man prone to many evils; an institutor of various vices; which griev'd Cain exceedingly. To accelerate his designs of visiting Salem, and resigning the government of the city to his son, he invited him to a conference on those subjects; and to commune at a season when the busy people were lock'd within the arms of sleep.

Cain in flowing periods spoke thus:—

“ The midnight moon serenely smiles  
 O'er Nature's soft repose ;—  
 No lowering cloud obscures the sky,  
 Nor ruffling tempest blows.  
 Now every passion sinks to rest,  
 The throbbing heart lies still ;”



And various schemes of life no more  
 Distract the laboring will.  
 In silence hush'd, to Reason's voice  
 Attends each mental power,  
 Come, my son Enoch, and enjoy  
 Reflection's favorite hour.—  
 Come—while this peaceful scene invites,  
 Let's search this ample round ;—  
 Where shall the lovely fleeting form  
 Of Happiness be found ?  
 It don't amid the frolic chiefs  
 Of gay assemblies dwell ;  
 Nor hide beneath the solemn gloom,  
 That shades the lonely cell.  
 How oft' the laughing brow of joy  
 A sick'ning heart conceals,  
 And through the covert's deep recess,  
 Invading sorrow steals.  
 In vain through beauty—mirth or wit  
 The fugitive we trace ;  
 It dwells not in the faithless smile,  
 That brightens Irad's face !  
 Howe'er our varying notions rove,  
 All yet agree in one—  
 To place its being in some place,  
 At distance from *our own* !  
 O blind to each indulgent gift  
 Of Power, supremely wise,  
 Who fancy Happiness in aught  
 That Providence denies,

Vain is alike the joy we seek,  
 And vain that we possess,  
 Unless harmonious Wisdom tunes  
 The passions into peace.

To temperate bounds, to few desires  
 Is Happiness confined,  
 And deaf to Folly's noise, attends  
 The music of the mind."

Cain having ended his poetic strain, further spoke  
 to his son as follows :

“ My son, I wish to convene a meeting of all my  
 offspring, that I may speak in their ears words of  
 advice; a lesson of instruction; and give them a brief  
 history of my life.”

Enoch heard and obey'd his father, and next day  
 the children of Cain appear'd before him.

Cain thus spoke:—

“ O my tender offspring, I have already inform'd  
 you in what manner the Lord God made the visible  
 creation; and how my parents were formed by the

Most High from the dust of the earth; which brief account seem'd to please you all. Now it only remains to give you historical sketches of myself, and draw the moral or application for your instruction.

“Hear attentively, ye sons of Cain, that disobedience, and want of attention to my parents' commands, were the inlets to those vices which have occasion'd all my troubles, and drove me from the presence of the Lord in Salem, or Happy Land, to dwell here in Nod, or Fugitive Land.

“My parents were equally attach'd to every child they had, which then were only four. Yet I, with eyes of jealousy, a mind of discontent and envy, suppos'd my only brother was more favor'd than myself. This vile suspicion brought forth the fatal effects of one of the most violent impulses that can destroy the relations of social life, and deaden every tender and noble feeling. I was but too sensible of the superiority of my brother in the accomplishments of mind and body; which made me entertain, without any other cause, a mark'd detestation of him, even from an early age. From these notions, horrid perfidy

wrought on me so far, and subsequent circumstances wound me up so high, as to induce me to resolve, when opportunity serv'd, to assassinate the man I so mortally hated !

“ You my children, who have not been accustom'd to investigate the causes of human actions, and who are unable to analyze the grand motives I had in view, which a foul fiend, the minion of Hell, illustrated by a curs'd example, painted as though 't was real ; you will therefore be inclined to think I had not sufficient cause for this hatred. But it must not be forgotten, that my father's health was restor'd through his prayer ; an angel being sent by the Most High to reveal what herbs and plants would remove the malady ; this was another great incentive to increase my hatred ; I found my rancour in a state of ebullition when I conceived Abel to be the favorite of God, of Angels, and of Adam !

“ This new spring created a new subject to rouse my irritation ; my mind was haughty, overbearing,

and relentless; I was impatient of restraint; nor could I brook the notion of an equal: nay, I could not stoop to my father, though duty and commandment, as my superior, required it! Thus, from concurring circumstances of this nature, arose that fix'd loathing, which neither reason could avert, time alleviate, nor supplication diminish!

“ Now mark the sequel, O, my children! The catastrophe of the first tragedy was on this wise: I was the only actor; there were but an agent, and a patient.

“ These characters are obvious.

“ On Adam's recovery, my brother propos'd we should appear before the Lord, and each offer a burnt offering or sacrifice, as memorials of thanks from him and me, for the restoration of our father's health.— To this proposal I agreed; Abel's offering was accepted, and mine was rejected! This last motive of dislike to my brother, was, beyond all the rest, unconquerable!

“ Next day, ere the glorious orb of light darted his rays on earth, I sprang from my restless bed, and in a mood of despair wandered from my home; at length fatigued, nature being weary and exhausted for lack of food and rest, I laid me down in a lonely thicket, where sleep o’ertook me, and the rebel of Heaven, Anamelech, beguil’d me with horrid visions in my sleep, in the similitude of a dream. I saw Abel’s progeny, recline in ease, and fare sumptuously; whilst my offspring were their slaves, and with scantiness on coarse provisions were fed. I awoke, and in this dreadful plight of temper, saw my dearest brother advancing towards me. The new-born zephyrs wafted on their tender ambrosial wings the aromatic perfumes of the hills, the dales, the groves, and the gardens, as if commanded by each class and order of the flowers to exhale their sweets to him. Nor were the songsters of the woods and groves less attentive, the feather’d inhabitants saluted him with plaintive notes and softest thrills, as if actuated to mourn his absence, yet with joy embrac’d the opportunity to amuse their favorite..

“ O dire to relate! I return'd his kind salute of brotherly affection and love, with a furious look; and with a fallen countenance I menac'd destruction.—The storm of wrath was gather'd: in a voice of thunder I curs'd my brother! The meek and lowly saint gently expostulated with me. ‘I have not, to my knowledge,’ says he, ‘my dearest brother, given thee the least offence; I hither came to invite thee to my bower; to day is my birth day: pray favor me, my brother, thou senior over me, to accompany me to my home; it is meet I have thy command to conduct the festival.’ ‘Oh!’ answer'd I, ‘Is this mockery to be borne? Dost thou know, soft minion, that Hell is in my heart?’ He repli'd—‘O my brother! God forbid! Thou, who art the first-born of mankind, surely art made to serve thy Maker, and not be a servant to the deceiver of our parents.’

“ O God! I shudder at the thought! though past, it's fresh as morning's dew upon the tablet of my memory. I stopp'd the angelic man, and exultingly said, ‘Favorite of heaven and earth, I'll not hear thy insinuating voice further: I am ripe for thy destruc-

tion? So saying, in one blow, with a cursed club,  
I slew Abel!

“ For this cause I hither fled, childless; as my  
four children then born, are now in Salem. You were  
all born to me since I committed the horrid deed, and  
foul crime of patricide.”

Here the whole assembly were mov'd with indig-  
nation, and despis'd their parent; and aloud answer'd  
him—“ You're now accurs'd of God and man!” Enoch  
subduing their tempers, Cain further proceeded; tho'  
not without apparent apprehensions for his personal  
safety:

“ To you, my children,” says Cain, “ I frankly  
own all my faults and failing, merely that my history  
shall act as a chapter of caution to each of you, to  
obey your parents, love your brethren, and honor  
your superiors, who may be set in authority to exer-  
cise dominion over you; but above all to consider that  
the chief privileges in the sight of the Almighty, are  
to repent of evil, and do good; forget not to remove



every cause of discontent, that accruing and consequent evil may cease. It has pleased the Almighty to grant me a day of repentance; an hour of forgiveness; and a confirmation of his acceptance. You all saw my sacrifice, and that the Lord had respect to it.

“ I pray you, my children, restrain an indulgence of loose appetites. Curb your passions, and keep them under subjection. Had I been circumspect, I should not now be an outcast from my native land.

“ I intreat you all to avoid carnal desires, that you may not lose your liberty. Be coupled with fear. When joined together, let none be unfaithful, nor any one separate you. As soon as your seed are multiply'd, let no kindred be seen under the mystic union of husband and wife. On the contrary, chuse those who are farthest remov'd in blood. Yet remember always that you are all brethren.”

END OF THE FOURTH BOOK.

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# Death of Cain.

*BOOK V.*

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THE  
**Death of Cain.**

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*BOOK V.*

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UPON the conclusion of Cain's narrative, he found his information rather displeas'd than gratify'd his refractory children. His real sorrow can be easier conceiv'd than describ'd.

But why must those be thought to 'scape who feel,  
Those rods of scorpions, and those whips of steel,  
Which Conscience shakes, when she with rage controuls,  
And spreads amazing terrors through their souls?  
Not sharpe Revenge, nor Hell itself can find,  
A fiercer torment than a guilty mind;—  
Which night and day, most dreadfully accuse—  
Condemns the wretch—and still the charge renews!

To set bounds to the unsettled situation of roaring billows; might with equal success be attempted, as to guard against the excesses of Enoch's children. Their common father, Cain, was now less regarded than before: some of them did not hesitate to say, "Shall we be govern'd by, or receive the maxims of, a man who confesses himself to be a miscreant, a villain, a murderer!" Thus the sons of Enoch branded Cain with odium and foul epithets. Belial had poison'd their minds against every thing that savor'd of meek and lowly thoughts of themselves.

Ambition, pride, and emulation, were already sown. Strife, envy, and hatred, were the fruits which Cain could not but visibly perceive were ripening fast.

The fond regard of Cain for their welfare, was despis'd; and all he so laboriously aim'd at to render them service, was spurn'd at. These seeds of the fratricide grew up as lions of the forest, to destroy the peace and happiness of those who would obey the Lord, and encourage every species of vice and licentiousness.

Murmurings and discord ensued on hearing of Mahala's design to bring her children from Salem to the city of Enoch; for no root of brotherly love grew up with this generation. In fine, Cain and Mahala were reduc'd to straits ere they could, with any decorum, appease the tumult of their offspring, or gain permission to visit the land of their nativity.

However, on solemn assurance, under heavy penalties, that they, Cain and Mahala, should go and return, if God permitted health and life, without enticing their children in Salem to accompany them, the rebellious children in Nod gave consent.

All matters being adjusted, early on the first day of the week, Cain and Mahala began their journey.—Some few, with Enoch, escorting them to the confines of the black and dismal forest,

Having commended themselves to the care of Him, who sees, hears, saves, and protects all his creatures, they chearfully travelled onward, under God's providence, and continued their journey through the trackless deserts, guided by the occidental star,

which at this season was the evening planet: another bright celestial in the same part of the heavens, took the direction of the morning. These have, since the days of science, been call'd Venus and Jupiter. The travellers, in many days, without any material adventure, arriv'd safe at an early hour in the morning, on the confines of the delightful plains of Salem.

Cain saw at a distance the citron grove, that divine Abel had planted a short time before his untimely death, which drew fresh remembrances on him; and sighing said—"O dear Mahala! on this spot was a day's conference with the dear departed saint, who planted yonder grove. Dear, dear departed Abel! Let's approach it: I long to tread the ground where my excellent brother has walk'd on. Methinks I shall see the mark of his footsteps! Ah! fatal day, that I lost thee, my brother!"—Cain wept.

Mahala did not endeavour to restrain her husband's sorrow; but join'd in sacred remembrance of Abel.

Their hearts were full; variety of reflection was

nigh.—Adam, Eve, Thirza, their new brother Seth, their children, and nearer offspring in Salem, were all in review before their mental powers. Nor were their disobedient progeny in Nod unthought of: in grief they recollected these children; the votaries of dissipation, error, and folly.

When they had sufficiently given vent to their sorrows, Cain, clearing up his countenance, said to Mahala, "Let's advance further, methinks I see improvements, towards the sweet shady retreat of dear Abel."

Onward they went, and soon discover'd, contiguous to the citron grove, several meandering brooks, on the banks of which were planted cedars, pines, sycamores, and lime trees, which stood lofty, and nobly towering; the limpid streams reflecting the vivid hues of their several fruits and flowers; which form'd a landscape in the limpid liquid, that sluggishly stole along the scarcely inclin'd plane. At length the roving streamlets met, and render'd up their stores in an ample artificial sheet, that form'd



a lake of half a furlong square. The glassy surface was smooth and unruffled. The wanton zephyrs fanning the ambrosial sweets around with attentive care, lest nature should be disturb'd. This delightful prospect terminated with a range of fig-trees, majestically o'er-topping here and there a tuft of fragrant flowers, and other aromatics, that scented the air with perfumes far beyond the produce of the new-peopled world, in the Asiatic luxury of the East.—Imagination can scarcely paint the beauties of the scene!—Except lovely innocence, nothing need be regretted of Eden's spontaneous produce.

The children of Salem, and their great ancestors were now risen. The grey-ey'd morning became russet, and Aurora with Pithonus were rob'd in purple, ushering in the day.

The sun had now gilt the spires of conic rocks and pyramidal mounts, with the lofty tops of the tall inhabitants of the forest.

This was Adam's annual commemoration of his covenant with the Great Supreme. At this early

hour, the father of men came forth from his cottage to the citron grove, where his altar was erected to offer sacrifice before the Lord.

Each male followed, and brought suitable offerings according to the number of his family.

Cain and Mahala hid themselves in the covert of sweet roses, and saw the procession move along—venerable Adam first, next Seth, and after him ten other sons in seniority; then came Eliel and Josiah; after them their sons.

The pair secreted, Cain and Mahala, bless'd their sire, their brethren, and offspring, and with swimming eyes gave glory to the Lord for this favor of being so near so great a solemnity.

The ceremonial of the rights divine being finish'd, Cain and Mahala came forth from their retreat: when Adam perceiv'd them, he exclaim'd—"My children!" and ran, and fell on the neck of Cain! "O my son! my son!" Those that were lost

are found! O Cain! Cain! my son!" Adam, as well as Cain was reliev'd by a torrent of tears. The latter in a dutiful and penitent tone, replied, "O my father! here am I; found of God; restor'd to thee!" Mahala reliev'd both, by presenting herself to Adam, who embrac'd, with tears, his first-born daughter.

The sons of Cain, Ebel and Josiah next receiv'd the paternal and maternal embrace. The whole company mov'd slowly to Adam's villa, where they were met by Eve and Thirza, with Jemima and Hakkiah, Cain's daughters; together with many other females, the offspring of Adam, Cain, Seth, and other branches from the stem of the Son of God. In tears of affection, love, joy, and congratulations, they exchange'd embraces; Adam and Eve praying the Eternal to pour down blessings on their fugitive children first, and next all their children, both present and in Nod.

As soon as they were refresh'd, Cain and Mahala gave a minute detail of every occurrence of their lives, since their departure from, and their return to Salem; not concealing the vicissitudes in Nod: nor the heart-

breaking account of their disobedient children at the city of Enoch.

Now Cain felt himself much spent with fatigue, and was not without assistance, lain in bed. The night pass'd without any dangerous symptom, yet diagnostics gave notice of inward decay. His fever was abated, jaundice appear'd and visibly increas'd; however, no alarming prognostics took place.

Cain arose, but was oblig'd again to be help'd to his bed. At night his respiration was difficult; his pulse scatter'd, and fever was strong. In this state Cain continued for some days; but at length, grew apparently better, yet his debility became more and more every day. Faithful Mahala, his loving wife, both day and night attended on him, pray'd for him; as did all his father's house. Seth, who was acquainted with botanical simples, rang'd the fields, and culled various herbs and flowers, from which he drew their virtues by infusion and distillation. Though none serv'd as a restorative, yet the sick found great relief from the medicines prepar'd by Seth.

Eve, Thirza, and all the children of Adam, lamented the sudden illness of Cain, and with sighs and tears implored the Almighty to restore him to health. Cain's body in a few weeks, was so emaciated, and the decays of nature were so visibly gaining ascendancy over every power of the human machine, that not only the patient, but all his friends, had a clear view of approaching mortality.

Mahala cried aloud before the Lord; and prostrating herself, intreated of the Most High to spare him for some time longer, and not cut short the number of his days.

Whilst she was on her knees, Cain became strengthen'd, and turning himself on his face, he address'd himself thus to the Creator of the World:—

“ O Merciful Father of Souls, I thank thee, that thou hast vouchsafed to grant me a time of humiliation and repentance: I thank thee for the inestimable boon of restoration to thy fold: I thank thee for pardon, and forgiveness of my sins. O how great is thy mercy, O God, to give me compunction of the heart for the

deeds done in my days of error. I am heal'd of my deadly wound occasioned by sin. I am, by thy grace cleans'd of every pollution. I am clean by thy goodness, that I may not defile thy holy sanctuary, whither I am drawing near.

“ O grant me a visible sign in the hour of my dissolution, that my kindred may be convinc'd that I am accepted of Thee, and that my pardon is seal'd. This, O Lord, I beseech thee to grant, if it be thy divine pleasure ; so that I may at my death leave an example to posterity, that notwithstanding the crimson hue of my dreadful crimes, that the mercies of the Lord are over all his works. And that Thou, O Lord, art a God of compassion ; and assuredly faithful to forgive, absolve, and relieve all penitēt sinners in the day of their trial. I submit with humbleness of heart to thy divine will. I wait with patience for the hour of my dissolution ; and am perfectly resigned to thy divine pleasure.”

Cain then turn'd himself in the bed, and seem'd quite compos'd. His countenance was cheerful, and

serenity sat on his brow. All around him notic'd his heavenly aspect.

The singular alteration in Cain gave every one hope, excepting Adam and Mahala, that he was getting better. With a smile Cain spoke :—

“ So many tender joys and woes  
Have on my quivering soul had power;  
Plain life with height'ning passions rose,  
The curse or burden of their hour!  
Ere long, when Sov'reign Wisdom wills,  
My Soul an unknown path shall tread,  
And strangely leave, who strangely fills  
This frame—and waft me to the dead!  
O what is death? 'tis life's last shore,  
Where vanity is vain no more;  
Where all pursuits their goal obtain,  
And life is all retouch'd again;—  
Where in their bright result shall rise,  
Thoughts—virtues—friendships—loves and joys!”

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# Death of Cain.

*CONCLUSION.*

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THE

## Death of Cain.

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### THE CONCLUSION.

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**T**O conclude our observations on the fallen state of man, and the mournful tragedy which our first parents saw enacted, we shall give the following description of a sinner who has gained the seal of his pardon from the Almighty, and in his last words to his friends, gives a glance at the perishable things of this life; and we shall suppose in the greatness of his view of the land of Salem shall thus speak:—

“ Know, therefore, that grief for my decease will be of no service to my clay, but only hurt thy composition my friend; and as thine eyes have beheld

my salvation through hope, faith, and love, let me be had in remembrance, as thy friend gone before thee to the banquet, and rest with content; and be it thy only care to follow me whither the Lord hath called me; for through my sins are my days shortened, yet this act of justice of the Lord's is my eternal gain, and in all sinner's cases will this maxim of the Most High, be always attended to.

“Farewell! until we meet in the world of happiness.”

Cain was so near his departure from this life, that Mahala, his daughters, Eve, and Thirza, were almost drown'd in grief. Adam advanc'd to the bedside, and laying hold of the hand of Cain, said;

“O Merciful God! how charming is this prospect! A sinner—a lost sinner, recover'd, reclaim'd, renew'd; transform'd to a repentant; a saint; an angel! O God! when thou permittest death to divide the soul of this my first-born son, from its covering of clay, may'st thou draw it from malediction; and as it hath in this house of clay struggled to disen-

tangle itself from sin ; and endeavoured to raise itself to virtue ; may it, O Father of Life, enjoy everlasting happiness in the regions of immortality !”

Cain, with complacency and angelic serenity, thank'd his sire for his prayer.

Adam proceeded:—

“ We are all hourly proceeding and hastening to a dissolution ; when the world and all its enjoyments, with regard to us come to an end ! Life itself is as uncertain as any of its pleasures. We are all frail and mortal ; in the same degree as all things about us are mutable and perishing. When we have with much labour, and perhaps, long perseverance, collected the materials of enjoyment ; and form'd a plan, and laid a foundation, and built, as we think, a durable structure ; the last enemy comes, and by him, the best built fabric of human happiness, without ceremony, and frequently without notice, is laid in the dust ! God has created us all to make us finally happy, we cannot doubt ; as the Father of Love and Mercy ; but, has left us free, to chuse good or evil ; otherwise

we should be but mere machines! Thanks to God it is not so."

Cain, with joy in his countenance, said, as soon as Adam had done speaking—

"My beloved Mähala, the angel of death has call'd to me to prepare; the sign I give, in the presence of you all, of the Lord's acceptance, is, that at the ninth hour, by the sun-dial of my father, shall I leave the body. I shall soon see my dear brother in the heavenly paradise. Moderate your grief, O my beloved wife! O my father, mother, brethren, sisters, and all my children, lament not for one who is an heir of everlasting life instead of everlasting death. I go with joy and gladness; the holy angels will rejoice exceedingly over me, when I ascend to my native land!

Having taken a last embrace of his wife, parents, children, brethren, and friends, Cain drew up his feet in the bed, exactly at the appointed hour; and died without a groan.

Adam restrain'd Mahala, Eve, and Thirza, from

excessive sorrow, rejoicing in the Lord for his mercy in taking Cain in his reform'd state to himself.

The body was the following day remov'd from the place of his decease, and with a becoming solemnity, interred as he requested, beside that of his brother Abel.

Thus were the remains of the two first-born of men incorporated with the earth, for the appeasing of that new-appointed sovereign of human life, that king of terrors, Death; for as he had absolute dominion, he gave Sin an invitation through the medium of the father of lies, the old serpent, who beguiled the inhabitants of Paradise, consequently their frail offspring were liable to his attacks.

Mahala was restrained by the council of her parents to remain in Salem, and was blest in her children there, and to the end of her life enjoyed the grace and loving kindness of the Most High.

The children of Nod were the perverse generation the holy scriptures mention; for whose account the

world was destroyed by a deluge, and only the seed of Seth preserved in Noah.

From this example 'tis hop'd the acting agents of sin, and the corrupt in mind, will be convinced that this life is but a probationary state ; and agreeable to the race they run here, the same rewards and punishments will be given as their works of the flesh deserve, whether by repentance they ensure the former, or by negligence they receive the latter. As the time is precious, it behoves the transgressor to redeem it, and work while the day remains, for in the night no man can work; so that in the grave there is no repentance ; for unto the uncertainty of time and repentance is the whole of an endless eternity of joy or sorrow depending. O my friends and readers, let no deceits hinder your eternal happiness, but be wise unto salvation!—Amen.

*F I N I S.*




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